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ABSTRACT

A series of essays and lists of resource materials as well as courses relevant to peace studies at the University of California Berkeley are presented in the two guides. Topics of the 1982-83 guide include the undergraduate major in Peace and Conflict Studies (PACS), a proposed curriculum, core courses, concentration area courses (social systems, culture and ideology, and natural environment) and the graduate program in PACS with a focus on global economy, ecology, technology and society, development in the Third World, international relations, social systems and social justice, health care, media, and values, beliefs, and human nature. The essays, written by Berkeley faculty, students, and members of the Peace Studies Project, describe the work toward a peace studies curriculum, a plan for peace institutes, and careers in peace. The 1983-84 guide contains the approved PACS program description, curriculum, and requirements and an update on the Peace Studies Project. Essays examine field work in peace studies, reflections on military ideology, the undermining of civil disobedience as a means of social change, peace theory and Marxist thought, Ghandi's approach to conflict, and funding policies of the University of California Institute on Global Conflict and Cooperation. (KC)

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PEACEBOOK

A Resource Guide for Peace Studies at U.C. Berkeley 1982-83 [and] 1983-84

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Traditional approaches	World order approach
1. Geopolitical focus is the nation-state system	1. Geopolitical focus is the global community
2. Problems are seen as discrete issues	2. Problems are seen as interrelated structural or systemic issues
3. Analysis is presumed value-free	3. Analysis is presumed value-oriented
4. Priority time dimension is the past and present	4. Priority time dimension is the future, with the past and present as instructive to it
5. Ultimately analytical objective is description and prediction	5. Ultimate analytical objective is prediction and prescription
6. Ultimate operational objective is awareness for problem management	6. Ultimate operational objective is participation for basic progressive change, with emphasis upon individual involvement
7. Primary actors are seen as nation-states and governmental elites	7. Primary actors are seen as ranging from individuals to transnational organizations and supranational institutions
8. Policy goals are viewed mainly in terms of the maximization of national power and wealth	8. Policy goals are viewed mainly in terms of the maximization of human well-being and fulfillment
9. Power is considered primarily with reference to military and economic force	9. Power is considered primarily with reference to moral suasion and the force of people united in nonviolent action
10. Large-scale violence is ordinarily deemed an acceptable means to implement policy	10. Large-scale violence is deemed an unacceptable means to implement policy
11. Human survival is assumed	11. Human survival is assumed to be problematic

The above chart is by Prof. Burns Weston, and taken from *Peace and World Order Studies: A Curriculum Guide*, which is published by the Institute for World Order. The IWO has many other valuable resource materials. For more information write the Institute for World Order, 777 U.N. Plaza, New York, NY 10017.

peacebook 1982-83

A resource guide to Peace and Conflict Studies from the Peace Studies Student Association at the University of California, Berkeley

Managing Editors

Peter Brown
Doug Oman
Paula Terrey

Contributing Editors

Lisa Aikenhead
Golijeh Golarai
Anne Herbert
Carol Rank

Editorial Assistant

Kamala Visweswaran

Research

Eric Berman
Maria Coleman

Typesetting

David Hutchinson

Special Thanks to

Andy Goldblatt
Deirdre Lashgari
Hiro Lee
Jackie Mintz
Barbara Morgan
Keith Osijima
David Riley
Maria Sakovich
Jim Spira

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PSSA has an office in Eshleman Hall with information and resources for those interested in Peace Studies. Please feel free to drop in and visit us in room 617, or call or write:

Peace Studies Student Association.
c/o ASUC
300 Eshleman Hall
U.C. Berkeley, Berkeley, CA 94720, (415) 642-7783

peacebook is available by mail for $2.00.

Introducing *Peacebook*

We are happy to publish this second peacebook. The past year has seen many accomplishments by the peace studies project, some of which are detailed in this year's articles. Needless to say, however, the urgency of a wider and deeper understanding of peace and its sources remains with us in more ways than we can count. For us on the Berkeley campus, the urgency is especially felt with regard to the continuing priority that this influential university gives to war-related research, and in the continued U.C. management of the nuclear weapons labs. For a university with such a heavy responsibility, we believe that a vigorous peace studies program will greatly enhance its ability to wisely serve the public.

Stepping beyond the borders of the campus, we see that society as a whole has much to gain from the study of peace. The leaders of society, are increasingly confronted with situations calling for knowledge of the sources of peace; it is vital that they, and that all of us, have this knowledge. As one Berkeley student majoring in peace studies wrote when asked about his purpose: "since the future grows from this world in which we live as surely as a flower from a seed, then one has to be concerned about what kind of society will evolve from today's widespread resignation to war, hunger, and injustice." It has been observed that humankind has had the wish for peace but not the will to peace. In the hope that knowledge may help individuals and nations replace the wish for peace with a will to peace, we study peace and offer this publication.

Who is

looking at the bad,

looking at the good,

looking at the good in the bad?

The line becomes harder to draw and
responsibility revealed painfully,

shouldered some way.

Caring for every one in particular,

caring became action.

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Introduction: Peacebook and the Proposed New Peace Studies Major

by Prof. Peter Dale Scott

The past two years have seen a number of dramatic new developments in the global search for peace. This surge of energy has been reflected in the advancement of peace studies as well, especially on the Berkeley campus. The new course, *Introduction to Peace and Conflict Studies* IDS 91A-91B was only approved to be taught in January of this year. By the time it is taught for a second time, in January of 1983, there is good reason to hope that the long-awaited peace studies major will have been approved as a special experimental curriculum.

In this flurry of events, not the least was the first publication, a year ago, of the *Peacebook* you are now reading. Produced entirely by students, it has in less than a year reached a wide and enthusiastic readership across the country, including faculty on the scores of campuses where peace studies programs now exist or are proposed. The thought and research which have gone into the arrangement of this book are a contribution to the rationale of any peace studies major, a rationale as elusive as it is important.

It may be that as a reader you have picked up this *Peacebook* to look for one or two good courses, on the politics of nuclear disarmament, perhaps, or the theory and practice of nonviolence. But even before taking such courses it will be apparent that the issues they raise cannot be isolated and contained within any single narrow perspective or academic discipline. Just as the search for peace requires a new and more capacious perspective integrating viewpoints previously discrete and in conflict; so a peace studies curriculum, to be serious, must integrate the results of many divergent disciplines into a less abstract, more holistic perspective.

If this sounds pretentious, consider the realities. The nuclear arms race has reached a point where more and more veteran diplomats are endorsing any stopgap measures to help restabilize a deteriorating global system. No one thinks, however, that such stopgap measures will by themselves solve the arms race, which reflects deeper ideological and economic conflicts to control the world's peoples and natural resources. Once it was thought that trade and economic development might supply an adequate remedy to such conflicts; today, with increasing awareness of our ecological limits and needs, there are more and more who see all existing ideological, social, and technological systems, including our own, as part of the global problem.

In this way the diplomatic issues of peace lead to the ideological, social, and technological issues, but do not end there. Many of the newer courses endorsed by Peacebook in these fields — such as those dealing with energy, ecosystemology, sex roles — are inherently interdisciplinary, as part of the intellectual effort to understand and control our problems in the context of our increasingly complex and cluttered world. They show that the integrative approach we were speaking of is already to be found in many scattered parts of the Berkeley curriculum, to which this Peacebook serves as a welcome guide.

But issues of war and peace are not all new, interdisciplinary, and problem-oriented; they are also to be found in the world's oldest religions and literatures. These too can be integrative, for ultimately the priorities of conflicting groups are issues not just of technology and economics, but of values: problems of personal choice as old as the Bhagavad Gita and Homer. (I like to open my course on the epic with T.S. Eliot's remark, "that at the present time the problem of the unification of the world and the problem of the reunification of the individual are in the end one and the same.")

All this may sound a little intimidating to someone who plans to graduate in four years. Let me make clear that I have been talking about the scope of what a peace studies curriculum must offer, not what any individual peace studies student must take. The essence of our proposed peace studies curriculum is in the integrative approach itself, which if duly initiated should help supply the basis of a lifelong learning. Thus we ask of each student taking the whole curriculum that they choose their own particular area of concentration, possibly defining their own particular problems for further research, with the aid of one of our designated peace studies advisers. But unlike many traditional majors, we expect the student to work towards treating his or her area or problem from a more integrative and transdisciplinary standpoint, one which has in mind the large problem of peace itself.

No two people will have exactly the same priorities or perspective. My discussion of a moment ago inevitably reflects my own personal experience as a former Canadian diplomat at the U.N., who decided to return to the university to teach poetry. Other professors who have been active in developing our peace studies curriculum include a nutritionist and a classicist. The student authors of Peacebook have also participated in this process. Each of these people no doubt would have explained the integrative approach to peace studies a little differently.

If you are curious to learn more about what kind of coherent discourse could arise from such a diverse group, I can wholeheartedly recommend an easy and obvious next step. You have only to turn the pages, to the articles and helpful introductions in the various parts of the Peacebook.

Peter Dale Scott is a professor of English. In addition to three small books of poems and criticism of medieval and recent literature, he has also published two books on the origins of the Vietnam War.

That dream
shall have a name. . .
And it will rise
in this heart
which is our America

—Simon Ortiz, *From Sand Creek*

Peace and Conflict Studies: A Special Curriculum, a Degree Program, a Dream, a Reality

by Prof. Angela Little

Not so long ago (many of us alive today remember when) students came to the university to major in Chemistry, Mathematics, French, Italian, German, Philosophy, Psychology, Zoology and other disciplines precisely defined by a single word. Once the required courses in a given curriculum were completed, the student was provided with a body of knowledge shared by all others who had pursued the same pathway. True, there were some majors whose descriptive name required two (never three?) words: Civil Engineering, Landscape Architecture, Physiological Chemistry, but everyone knew what was meant. In fact, the additional word simply narrowed the definition of the discipline and provided a precise idea of what a person did with a degree in such curricula: not an engineer but a *civil* engineer, not an architect but a *landscape* architect, etc.

Now, when we look at the list of undergraduate degrees granted at UCB, we find an interesting development. A number of programs are named not according to an established, defined discipline, but to a verbal description which often defies simple explanation: Conservation and Resource Studies, Industrial Engineering and Operations Research, Native American Studies, Political Economy of Natural Resources, Political Economy of Industrial Societies, Women's Studies. If you elect such a major, what do you call yourself? What do you do?

Well, I am not worried about such questions. I really have never believed that a chemist is a chemist is a chemist, nor that having majored in Philosophy one is necessarily a philosopher (whatever that might be). So I am not particularly interested in providing a precise definition for a Peace and Conflict Studies curriculum. But I would not want to convey the idea that, like certain other proposed curricula in peace studies, we are interested primarily in the conflict resolution approach or the systems of world-order approach. We want to push far beyond the limits imposed by confining our interests to specific approaches. What can we learn from history, philosophy, natural sciences, anthropology, psychology, political science, and technology which will lead us into a broader and deeper understanding of the human condition, of the root causes of violence and war? The objective, as I see it, is to provide the framework for the development of knowledge and practices which will lead to a healthy world, healthy not simply because war is absent but because peace is present in a positive, decisive way. If our curriculum and thousands like it succeed, then we will be able to look at each other, smile at each other, and say to each other *Pax on All Our Houses*.

Prof. Angela Little teaches in the School of Nutrition and is currently chairperson of the PACS committee. She co-taught the IDS 91A-B course last Winter and Spring.

Think about the kind of world you want to live and work in. What do you need to build that world? Demand that your teachers teach you that.

— Peter Kropotkin

The Undergraduate Major in PACS

by Anne Herbert

At present, a very fundamental change is occurring in the new approaches to the study of contemporary and future world problems. So far, various groups have been trying to establish new schools of thought in the hope that they might be recognized as giving the answer to the inadequacy of classical international relations studies. Now we notice a movement towards the convergence of these approaches. ... If a complete convergence between peace studies, development studies, and future studies can be achieved, we will have a formidable coalition to confront the classical study of international relations.

Roy Preiswerk, "Could We Study International Relations as if People Mattered?", Journal of Peace and Conflict Studies. 1977.

A variety of programs currently exists at Berkeley designed to meet the needs of students interested in world affairs. Traditionally, students of international relations have taken advantage of the special programs within the Political Science and Economic departments or participated in the group majors sponsored by the Institute of International Studies in the Political Economy of Industrial Societies (PEIS) or Development Studies (DS). Although it is noteworthy that the vast and complex field of international studies is becoming more accessible to undergraduates at Berkeley, this trend is not with out its shortcomings. Professors, eager to slice up the globe according to their particular specialties, tend to separate the "developed" world from the "undeveloped" world. The fragile, yet critical, conception of mankind's essential unity is either dismissed as visionary nonsense or deemed incompatible with the prevailing concepts of international relations.

The concept of an indivisible natural and cultural human environment bypasses traditional interstate affairs to embrace matters that are inherently transnational and outside of the political-military tradition. By habit we think of national security solely in terms of military forces and capabilities. But national security has a broader definition. It means a capacity to live in peace. And this requires a capability for managing non-military dangers, challenges, and crises and for coping with the disruptive forces that threaten to drag nations over the fateful threshold between a state of peace and war.

Peace is not an absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence, justice.

— Benedict Spinoza, 1670

In recent years a profoundly different range of threats to the security of life on earth has emerged that interact in ways that defy conventional wisdom and present a radical expansion of the number of problems with a global reach. The major in Peace and Conflict Studies (PACS) is inspired by the belief that world peace — far from being only an idealistic dream — can and must be actively planned for. Over 100 American universities already have established programs in peace studies. The current movement to establish a PACS program at Berkeley was begun by a handful of dedicated professors during the late 1970's. Student participation soon followed. Five individual majors in Peace Studies, if not in fact at least in spirit, now constitute the "group" major in PACS. From the student's perspective, perhaps the most compelling reasons for majoring in PACS are contained in the initial proposal for a group major in Peace Studies. The following is an excerpt from the 1980 proposal:

What kind of [student] would we like to graduate from our program?

- S/he should be interested in alleviating serious problems in the world, at a social or international level. Indeed, "interest" is a minimal goal; we expect them to manifest deep and sympathetic concern. We expect that any students graduating from this course of study would have outgrown, if they ever had it, the notion that the purpose of life can be fulfilled by making money, or having fun, or wielding influence for its own sake.

- S/he would not be afraid to ask basic questions like, "What is the purpose of life?" and "How can I best fulfill that purpose?" or unusual questions like, "Is there a relationship between my personal behavior and the poverty in Central America?" The student would look beyond conceptual and geographic barriers and think of life as a whole.

- S/he would in fact be in the habit of relating particular problems to basic principles, even though people around him or her are not doing so. The student would be goal — rather than symptom — oriented; for example, if s/he went into medicine, s/he would look for a definition of health before designing a treatment for a particular disease.

- S/he should not be easily trapped in a restricted set of options. For example, were the question, "How can Mexico best become industrialized?" the student should be able to consider whether it is the appropriate economic model for that country to become industrialized. As a faculty we would answer this question variously. The educational goal here is not to turn out students who would answer the question our way, or any particular way, but who would remember to ask it.

- S/he would have sufficient background knowledge and the necessary skills to undertake graduate study or move directly into work contributing to the solution of problems in at least one area. Typical of such background knowledge might be the regional geography of at least one large world area — not studied in isolation from the areas with which it is directly and indirectly interrelated — and typical skills might include those designated today as conciliation and mediation.

The PACS major can give a directed and motivated student a superlative education. This program is a synthesis of approaches to the study of peace that have evolved over the last thirty years; it is a response to the expressed need for broader and deeper inquiry into the root causes of violence and the processes through which it may be prevented. In defining possible avenues toward stable peace, it addresses the four major problems of war, injustice, poverty, and ecological deterioration. It explores the social, psychological, and political dimensions of conflict resolution as well as the cultural and religious forces in social change. Further, it includes the study of biology and ecology, providing a perspective on the evolutionary capacities of the human species.

The program here presented, which draws upon the strengths (and seeks to redress one or two weaknesses) of the particular academic environment at Berkeley, reflects a definition of peace studies as essentially a humanistic inquiry with a strong practical orientation, and thus with important components in some areas of social and natural science as well as connections to certain subjects in technology. As at any institution, peace studies are seen as a new focus of great intellectual interest and potentially great social usefulness. The Special Curriculum in PACS is a campus-wide program combining new courses with existing complementary courses drawn from a variety of programs throughout the campus, leading to a B of A degree in Peace and Conflict Studies.

The Individual Major

Although undergraduates new to Berkeley may be eligible to enter the group major in PACS most continuing students interested in this field must declare an individual major in peace studies. While the prospect of creating your own major appears at first blush to be a rather formidable task, don't despair because filing for an individual major in PACS is actually a relatively painless procedure. Help with planning your major is available from several members of the Peace Studies Student Group and the advisors at Campbell Hall are eager to accept well thought-out proposals. For students who opt to pursue an individual major in peace studies the program can provide both a maximum amount of freedom in course selection with the guidance of caring and attentive advisors.

The Peace Studies Student Office located in 617 Eshelman is the first place prospective PACS majors should turn. Within the PACS group files is a collection of current peace studies course descriptions, the individual major programs of past and present PACS majors, and a statement of purpose section. These resources will save students a lot of time in the course of preparing the individual major petition. Further, students creating their own PACS major should construct their programs along the guidelines set out in the Proposed Special Curriculum in Peace and Conflict Studies. This will enable individual majors to transfer over into the group major program once such a program is officially established.

Anne Herbert is a double major in History and Peace and Conflict Studies.

Non-violence is not a mere negative concept. It is essentially a constructive contribution to world politics. The present structure of society puts a definite premium on violence. Vast aggregates of private wealth in the hands of individuals who also constitute the ruling classes in the community naturally favour violence as a means of defence. It is now commonplace that often so-called national interests are in substance nothing but the interests of private capitalists and investors in foreign lands. And even in local disturbances it is the moneyed man, the man of property, who shouts the loudest for the use of force for his protection. The adoption of non-violence as a national policy will inevitably involve a radical alteration in the social and economic spheres.

M. K. Gandhi, Harijan 1942.

Editors note: Last year the program at Berkeley was called "Peace and World Order Studies," and we were called the Peace and World Order Studies Student Association. Now the program is called "Peace and Conflict Studies" and we are simply the Peace Studies Student Association.

PROPOSED SPECIAL CURRICULUM IN PEACE AND CONFLICT STUDIES

Breadth Requirements

1) Two courses beyond the Subject A level in reading and composition.
2) Proficiency in a language other than English at a level prescribed by the College of Letters and Science.*
3) One course from A) such fields as mathematics, statistics, linguistics, computer science, logic or B) such fields as literature, art, or music.
4) At least one course from each of the three following categories: social science, culture and ideology, and natural environment (see facing page.)

Major Requirements

1) *Introductory Course.* The introductory course, Peace and Conflict Studies PACS 110A-110B (at present IDS 91A-91B,) to be taken by all major students.

2) *Core Courses.* At least four of the following:

   —IDS 175 Ethics and Planning
   —Poli.Sci. 121 International Security Arrangements *or*
   Poli.Sci. 124A War and Politics in History *or*
   Poli.Sci. 124B Politics and Military Strategy
   —Sociology 134 Sociology of War and Conflict *or*
   Soc. Psych. 161 Interpersonal Processes
   —PACS 100 Nonviolence *or*
   RS/HR 303 Gandhi/Marx/Neibuhr (GTU)
   —Comp. Lit. 166 Literature of War and Peace *or*
   IDS 139 Images of War and Peace
   —Conservation and Resource Studies 10B Global Environmental Problems *or*
   Energy and Resources 100 Energy and Society *or*
   Geography 130 Natural Resources and Population

   (classes not selected by student for core may also be used to satisfy breadth or area requirements.)

3) *Area Concentration.* The student will take at least six courses in a particular area or problem of peace and conflict studies, to be selected in collaboration with his or her advisor. The area may, but need not be one of the twelve areas listed under part II, *Area Concentration.* Up to two of these courses may also be used for breadth or core requirements.

4) *Integrative Seminar.* All students will be expected to participate in an informal discussion group/seminar to be staffed on a rotating basis by PACS Committee faculty. Units are variable depending on whether students write research papers, participate in group projects, etc.

5) *Fieldwork.* All students will normally do fieldwork related to their area concentration, usually in the form of a 15 unit course taken in conjunction with the field studies program.

6) *Senior Colloquium.* All students will be expected to participate in a colloquium designed to enable students to share thesis research.

7) *The Senior Thesis.*

*Some students will also be concentrating their course work on a particular global region. They will normally be expected to obtain mastery of a useful language for that region, either at this stage or additionally.

Social Systems

Pol. Sci. 126A-B-C. International Political Economy.
Pol. Sci. 140C. Introduction to Theory and Practice of Development Politics.
Pol. Sci. 145C. Political Theory in Non-Western Societies.
Econ. 111A The Economic History of Medieval and Renaissance Europe.
Econ. 111B. The Economic History of the Agricultural and Industrial Revolutions.
Econ. 111C. World Industrialization in an Age of Imperialism.
Econ. 111D. Economic History of the World Economy in the 20th Century.
Econ. 181. International Economic Relations.
Soc. 110A. Ethnic and Racial Relations: Theoretical Perspectives.
Soc. 110B. Peoples of Color: Continuities, Conflicts, and Consequences.
Soc. 118. Introductory Political Sociology.
Soc. 135. The Study of Social Change in the New Nations.
Psych 160. Social Psychology.
Psych. 162. Attitudes, Beliefs, and Influence Processes.
Anthro. 150. Social Problems in Changing Cultures.
Fld. St. 196I-196J. The Global Economy.
IDS 180. Economic and Biological Feedback Systems.
Hist. 126A-B-C-D. Western and International Economic History.
Hist. 107. Origins of Modern Industrial Societies.
Afro. Am. St. 112A-B. Politico-Economic Development in the Third World.
Ethn. St. 130. A Comparative Analysis of Racism in America: An Historical Perspective.
Mass Communications 101. The Structure of Mass Communications.
Wom. St. 110. Theories of Women's Studies.
IDS 1. Technology and Society.

Culture and Ideology

Hist. 128A-B-C-D. European Intellectual History Since 1300.
Hist. 169A-169B. History of Black People and Race Relations in the United States, 1550 to the Present.
Hist. 173A-173B. Diplomatic History of the United States.
RS 102. Unlearning Racism.
Comp. Lit. 120. The Biblical Tradition in Western Literature.
Classics 178. Mythology.
English 180E. The Epic.
Scandinavian 162. The Heroic Tradition in Northern Europe.
Phil. 104. Ethical Theories.
Phil. 105. Foundations of Ethics.
Phil. 107A-B. Existentialism in the Novel, Drama, and Film.
Anthro. 165A. Language in Culture.
Native American Studies 151. Native American Philosophy.
CRS 115. Environmental Philosophy and Ethics.
Leg. St. 107. Theories of Justice.
Wom. St. 100. Special Topics: Women and Stereotypes.
Pol. Sci. 118A-B-C-D. History of Political Theory.
Jour. 163. Propaganda and the Mass Media.
IDS 171A-B. Language and Social Institutions.
Educ. 117. Introduction to Logic of Inquiry and Educational Research.

Natural Environment

CRS 10A. Environmental Issues: Ecosystems, Their Maintenance and Disruption.
CRS 116. Bioethics.
CRS 120A-B-C. Environmental Education.
CRS 115. Environmental Philosophy and Ethics.
CRS 163. Comparative Systems of Agriculture and Resource Policy.
CRS 110. Ecosystemology.
Anthro. 148. Man's Ecological Relationships.
Energy and Resources 102. Quantitative Aspects of Global Environmental Problems.
Political Economy of Natural Resources 102. Macroeconomics of Growth and the Environment.
For. 117. Sociology of Natural Resources.
For. 123A-B-C-D. Ecology of Renewable Natural Resources.
Civ. Eng. 143. Applied Ecology.
Geog. 131. Development and its Environmental Impact.
Nut. Sci. 104. Human Food Practices.
IDS 1. Technology and Society.
Poli. Sci. 188. Science, Technology and Politics.
Phy. 153. Physics in the American System.
Biochem. 150. Biochemistry and Society.

For more information about inovative and alternative education at Berkeley, see:

- *Disorientation*, ASUC Bookstore, or Berkeley Students for Peace, 300 Eshleman Hall.
- Chautauqua coordinators, 200 Eshleman Hall.
- Conservation of Natural Resources Resource Center, Giannini Hall.
- Ecological Design Center, 403 Wurster Hall.
- *SPECS — Student Perspectives on Education and Courses*, available in the ASUC Bookstore.
- *Ecolog*, and its successor *Edge* from the Ecological Design Group, ASUC Bookstore or 373B Wurster Hall.

Key to Abbreviations

Sch. of Ed.	= School of Education	CRS	= Conservation and Resource Studies	Soc.	= Sociology
As.Am.St.	= Asian American Studies	Nut.Sci.	= Nutritional Science	Bus.Ad.	= Business Administration
Wom.St.	= Women's Studies	Soc.Sci.	= Social Science	E&R	= Energy and Resources
Milt.Aff.	= Military Affairs	Phil.	= Philosophy	Leg.St.	= Legal Studies
Demog.	= Demography	IDS	= Interdepartmental Studies	Bot.	= Botany
Dev.St.	= Developmental Studies	SAHS	= Social And Administrative Health Sciences	CNR SS	= College of Natural Resources - Soil Science
Jour.	= Journalism	Geog.	= Geography	Phy.	= Physics
Hist.	= History	NAS	= Native American Studies	Civ.Eng.	= Civil Engineering
Anthro.	= Anthropology	ED	= Environmental Design	Chem.Eng	= Chemical Engineering
Pol.Sci.	= Political Science	Fld.St.	= Field Studies	Biochem.	Biochemistry
Mass.Comm.	= Mass Communications	Pub.Pol	= Public Policy	EECS	= Electrical Engineering and Computer Science
For.	= Forestry	Chic.St.	= Chicano Studies	City and Reg.Plan.	= City and Regional Planning

A human being is a part of the whole, called by us the universe, a part limited in time and space. He experiences his thoughts and feelings as something separate from the rest — a kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal decisions and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.

— Albert Einstein

CORE COURSES

Introduction to Peace and World Order Studies (5-5). PACS 110A-110B. This course is meant as a general introduction for students interested in the problems of peace and world order as well as for those contemplating further study in those areas as it becomes available at Berkeley, or is available elsewhere. The designers of the course believe that there is an intelligible world historical process, the study of which can aid our understanding of the present global dilemma, and perhaps more importantly, that this process is continuing in us now and that we are responsible for its shape in the immediate future. We also believe that a much higher state of global organization — more highly institutionalized without being authoritarian, more completely formalized but not static — is consistent with a nonviolent solution of global problems. By "global" we, like most academics in the world order field today, do not mean problems produced exclusively by the external relationships of states; on the contrary, we tend to focus on individual ideational and relational problems as they underlie difficulties in the international arena.

110A. Introduction to Peace Studies. (Fall 1982). An analysis of major global problems and their interrelationships, with particular emphasis on war. History and theory of peace efforts. Possibilities of a major shift in conceptual framework facilitating progress toward world peace.

110B. Introduction to World Order Studies. (Winter 1983). History and theory of human community organization, with emphasis on the present crisis in its east/west and north/south dimensions. Possible futures and their implementations: intentional change in personal, communal and international life. (Prerequisite PACS 110A).

Introduction to the Ethics and Value Assumptions of Planning and Systems Design (4). IDS 175. The course introduces the student to the considerations of values and ethics in social planning and policy making, e.g., in operations research, systems science, policy science cost-benefit analysis, urban and national planning, world modeling, etc.

Bus. Ad.: C. West Churchman (?)

International Security Arrangements (5). Pol. Sci. 121. Three hours of lecture and 1 hour of required discussion, involving additional reading and preparation, per week. United Nations, Organization of American States, NATO, Warsaw Pact, Organization of African Unity, Arab League, Mediation, peacekeeping, truce supervision, alliances. (Prerequisite: 120A.)

Pat Hatcher (Sp)

War and Politics in History (4). Poli. Sci. 124A. Three hours of lecture and 1 hour of discussion per week. The nature and causes of war; the relationship of politics to war in history; historical varieties of strategic doctrine; the implementing of strategy; the endings of wars.

Paul Seabury (F)

Politics and Military Strategy (5). Pol. Sci. 124B. The interrelationships among military strategy, technology, science; relationships between strategic doctrine, national security concepts, and domestic politics.

Wallace Thies (W)

Sociology of War and Conflict (5). Soc. 134. Violent and peaceful procedures in the pursuit of national objectives; analysis of attempts to specify the causes of war. (Prerequisite: one lower division sociology course or consent of instructor.)

David Matza (Sp)

Interpersonal Processes (5). Social Psych. 161. Theory and research in interpersonal dynamics including such topics as aggression, altruism, attribution, and conformity. (Prerequisite: Soc. Psych. 160 or consent of instructor.)

Christina Maslach (W)

The Theory and Practice of Nonviolence (4). PACS 120. This course will provide an introduction to the general theory of nonviolence, especially as understood and practised by M. K. Gandhi, and to select implications of that theory for political, economic and personal life. There are no prerequisites. Some background in political science, philosophy, public health or public policy, or economics will be helpful, as will some prior experience in attempts at nonviolent action.

Michael Nagler (F)

Gandhi/Marx/Niebuhr (4). RSHR 330. (Graduate Theological Union). An introduction to the social ethics of Gandhi compared with that of Marx and Reinhold Niebuhr. Emphasis on cultural contexts, and concepts of human nature, social change, utopian vision and lifestyle. Students will analyze current situations of personal, social and political conflict as case studies.

Mark-Juergensmeyer (F)

Literature of War and Peace (4). Comp. Lit. 166. Examination of important literary works which illuminate the problematics of peace and war, selected from ancient and modern, Eastern and Western traditions, and including both fiction and nonfiction.

Michael Nagler (W)

Images of War and Peace IDS 139.

History: Randolf Starn; Art History: Loren Partridge (?).

Global Environmental Problems (4) CRS 10B. Issues of economic development, population, energy, resources, technology and alternative systems.

Alan Miller (W)

Energy and Society (4). Energy and Resources 100. Energy sources, uses, and impacts: an introduction to the technology, politics, economics and environmental effects of energy in contemporary society. Energy and well-being, energy in international perspective, origins and character of the energy crisis. *Prof. Holdren has been awarded a Macarthur Fellowship, which he will use for his research on "physics, energy, and peace."*

John Holdren (F)

Natural Resources and Population (5). Geog. 130. A study of the interactions of population growth, technology, and natural resources, with emphasis on current literature. Focus on such issues as agriculture and nutrition, energy use, world resource availability, and economic development.

Richard Walker (F)

Concentration Area Courses

Social Systems

In so far as a person, group, or nation is underdeveloped and has not yet reached the best of which it is capable and finds it hard to fulfill its creative possibilities, so conflicts are bound to occur; only when such potentialities as exist in each person, group, or nation are realized do they arrive at the necessary level to understand the way and possibilities of peace. It is therefore fundamental to discover, study, keep in mind and value the particular experience and contribution that each person, group, and nation can make, so that a new world culture, morality, political system and a new life can take for nourishment that which is authentic and is offered by the various cultures. To this end the development of the sociology of planning at the group at the national, and at the international level is important.

— Danilo Dolci

International Political Economy (5-5-5). Pol. Sci. 126A-B-C. *126A.* Economic concepts in the study of international political behavior. Political concepts influencing the choice of economic policies.

Vinod K. Aggarwal (W)

126B. International bargaining and coalition behavior in agricultural commodities. United Nations and other global agencies active in these fields.

Not offered 1982-3.

126C. International bargaining and coalition behavior in regional institutions dealing with money, trade, investment, and commodities. European Community, common markets and free-trade areas in Latin America, SE Asia, Africa, East Europe.

Not offered 1982-3.

Introduction to Theory and Practice of Development Politics (5). Pol. Sci. 140C. Major theories of development in growth economics, social change theory, and comparative politics in the light of contemporary experience in selected countries pursuing different goals and processes of development. Political strategies of agrarian, industrial, educational, and regional development and the distributive outcomes associated with general results of development.

Jyotirindra Das Gupta (W)

Political Theory in Non-Western Societies (5). Pol. Sci. 145C. Political thought in Far Eastern, South Asian and African societies. The impact of modern Western thought on traditional political theories and values. Emphasis on current ideological trends, nationalist movements, and the impact of modern Western and neo-Marxist thought.

Jyotirindra Das Gupta (F)

The Economic History of Medeival and Renaissance Europe (4). Econ. 111A Survey of the economic and social developments in Western Europe from the eleventh to the eighteenth century that paved the way for the Industrial Revolution.

Carlo Cipolla (F).

The Economic History of the Agricultural and Industrial Revolutions (4). Econ. 111B. The transformation of a Peasant-based, agrarian economy to an industrial, urbanizing economy in the 17th, 18th, and early 19th centuries. The impact of capitalist organization, the nation state, colonial expansion and trade.

Not offered 1982-3.

World Industrialization in an Age of Imperialism (4). Econ. 111C. The rise of the European economy to world dominance in the period 1815-1914. Diffusion of the industrial system, the world trading system, the rise of modern imperialism.

Carl Mosk (W).

Economic History of the World Economy in the 20th Century (4). Econ. 111D. Development and crisis of the advanced economies with particular emphasis on their trading relations and their relationship with colonies and third world countries.

Not offered 1982-3.

International Economic Relations (4). Econ. 181. The theory of international trade and of the mechanism of international adjustment.

Pranab Bardhan (F); John Letiche (W).

Ethnic and Racial Relations: Theoretical Perspectives (4). Soc. 110A. Some of the important theories and concepts in the field will be examined. Problem areas will include the emergence of ethnic and racial minorities through such historical processes as colonialism, slavery, immigration; Racism, its elements, dynamics, functions; Ethnocentrism, ethnicity and related concepts.

Robert Blauner (W).

Peoples of Color: Continuities, Conflicts, and Consequences (4). Soc. 110B. Focus on experience of major third world groups within the United States: Native-Americans, Afro-Americans, Chicanos,, Puerto Ricans, Asian Americans. Topics include historical emergence of subject cultures; dynamics underlying present-day social position of the various groups; contemporary trends and future possibilities in relations between peoples of color and the dominant society.

Harry Edwards (Sp).

Introductory Political Sociology (4). Soc. 118. Political processes in organized groups, the social bases of power. The role of social classes, occupational groups, and religious groups, and the influence of cultural values. (Prerequisite: one lower division sociology course or consent of instructor.)

William Kornhauser (F,Sp)

The Study of Social Change in the New Nations (4). Soc. 135. Major theoretical perspectives on structural change in new nations. Factors and conditions influencing transformation of societies. Contributions of sociology to the analysis of major problems confronting the peoples of the new states of Asia, North Africa and Latin America. As taught by E. Hermassi, Winter 1979, the course addressed the following questions: Problems of unequal development within and between nations; the role of nationalism; the class structure of Third World countries; the comparative evaluation of models of national development. (Prerequisite: 1A-1B or consent of instructor.)

Fuller (Sp).

Social Psychology (5). Psych 160. Survey of social psychology including interaction processes, small groups, attitudes and attitude change, and social problems. (Prerequisite: Psych. 1.)

Phillip E. Tetlock (Sp).

Attitudes, Beliefs, and Influence Processes (5). Psych. 162. Nature and measurement of attitudes and beliefs, theories of attitude change, and experiments or field studies concerning attitudes and attitude change. (Prerequisite: 160 or consent of instructor)

Not offered 1982-3.

Social Problems in Changing Cultures (5). Anthro. 150. Cross-cultural approach to conflict in society, culture, and personality. Topics covered: basic socialization, social learning, deviancy, minority status, religious revivalism, alienation, culture patterns in suicide, ethnic conflict, migration, and cultural influences in mental illness. Psychocultural methods will be illustrated as they apply to research in these areas. (Prerequisite: 3 or background courses in the social sciences or consent of instructor.)

George De Vos (Sp).

The Global Economy (5-5). Fld. St. 196I-196J. Historical, theoretical and practical context of the international economy. Seminar topics: world trade; international monetary relations; foreign aid; technology transfer; case studies of energy, food, raw materials, environment, and employment. Field placements: corporations; banks; concerned governmental and non-governmental organizations; research centers, etc.

Not offered 1982-3.

Economic and Biological Feedback Systems (3). IDS 180. Feedback sequences, system responses to exogenous changes, estimation, simulation and prediction. Examples in government, economics, business, and biology. Growth dynamics, phase-plane methods, state variables, statistical signals, sampled data, stability, root locus, gradient methods, and computer simulation of large systems. (Prerequisite: Math. 51A or equivalent.)

EECS: Otto J. M. Smith (W)

Western and International Economic History (5-5-5-5). Hist. 126A-B-C-D.

126A. Economic History of the Medieval and Renaissance Economy. Survey of the economic and social developments in Europe from the eleventh to the sixteenth century that laid the foundations for western economic growth.

Not offered 1982-3.

126B. The Agricultural and the Industrial Revolution. Three hours of lecture and 1 hour of discussion per week. The transformation of peasant-based, agrarian economy to an industrial urbanizing economy in the 17th, 18th, and early 19th centuries. Capitalist organization, the nation state, colonial expansion, and trade are examined to account for agricultural changes that led to industrialization.

Not offered 1982-3.

126C. European Industrialization in an Age of Imperialism. The rise of the European economy to world dominance in the period 1815- 1914, emphasizing the diffusion of the industrial system and its consequences, the world trading system, the rise of modern imperialism.

C. Gispen (F).

126D. Economic History of the International Economy in the 20th Century. Development and crisis of the advanced economies with particular emphasis on trade relations with third world countries. Economic impact of war, business cycles, and social movements.

Not offered 1982-3.

Origins of Modern Industrial Societies (5). Hist. 107. Survey of the development of modern political economy of the United States, Europe, and Japan; evolution and interaction of the major institutions of advanced capitalist societies; differences and similarities of their business communities, labor organizations and patterns of government involvement in socioeconomic matters.

Richard M. Abrams (W).

Politico-Economic Development in the Third World (5-5). Afro. Am. St. 112A-B. Comparative analysis of the theoretical and practical aspects of the development of black societies in Africa and the New World since 1850, from colonial economies to independent or quasi-independent status. (Prerequisite: Lower division course in economics strongly recommended.)

112A. Historical Survey.

112B. Selected Case Studies.

Percy Hintzen (W).

A Comparative Analysis of Racism in America: An Historical Perspective (5). Ethn. St. 130. Satisfies American History requirement. A comparative and historical analysis of the different forms of oppression in America. This course deals with the problem of violence towards Third World people, analyzing both domestic and international racism.

Ron Takaki (F)

The Structure of Mass Communications (4). Mass Communications 101. Analysis of contemporary structures of mass communications, primarily in capitalist societies, with historical background on the popular press, radio and television. The organization of news and entertainment. Comparison with other societies. (Prerequisites: Mass. Com. 10 and sophomore standing or permission of the instructor.)

Todd Gitlin (F).

Theories of Women's Studies (4). Wom. St. 110. An overview of current research on women in selected disciplines and how the knowledge and methods of more than one discipline can be brought to bear upon a problem.

Gloria Bowles (Sp)

Technology and Society (4). IDS 1. Role of technology in the solution of social problems. Historical development of modern technology. Examples of technological systems such as communications, data processing, materials, energy generation. Introduction to issues of societal control, technology assessment, public policy related to technological developments.

EECS: Charles Susskind; Pol. Sci.: Todd LaPorte (W)

Culture and Ideology

Peace has a different meaning for each epoch and for each cultural area. Moreover, within each culture area, peace has a different meaning at the center and on the margins. At the center the accent lies on peacekeeping; on the margin, people hope to be "left in peace." During the three so-called development decades, this second meaning of peace, peoples peace has lost out. This is my main argument: under the cover of development a world war on people's peace has been waged.

— Ivan Illich
The Delinking of Peace and Development

European Intellectual History Since 1300 (5-5-5-5). Hist. 128A-B-C-D. Thought and art considered in their social and political contexts.

128A. 1300-1600.

Not offered 1982-3.

128B. 1600-1800.

Not offered 1982-3.

128C. 1800-1900.

Martin E. Malia (W).

128D. 1900-present.

Martin E. Jay (D).

History of Black People and Race Relations in the United States, 1550 to the Present (5-5). Hist. 169A-169B. History of Afro-Americans: their African backgrounds, slave experience, social and cultural experience since emancipation. The course will consider race relations, particularly between Blacks and whites in America.

169A. 1550 to 1865.

Not offered 1982-3.

169B. 1865 to present.

Leon Litwack (F)

Diplomatic History of the United States (5-5). Hist. 173A-173B.

Not offered 1982-3.

Unlearning Racism (2). RS 102. (GTU). This course acknowledges the significant differences in the experience of racism for people of color and white people. It will explore the roots and patterns of racism, develop listening and interviewing skills, and examine the connection between attitudinal and institutional change. A prime goal of the course is to increase effectiveness in intervening against racism.

Sherover-Marcuse (Sp)

The Biblical Tradition in Western Literature (4). Comp. Lit. 120.

Not offered 1982-3.

Mythology (4). Classics 178. Investigations into the significance of myth, based upon Greek mythology and selected Near-Eastern and Indo-European parallels. (Prerequisites: course work in myth, religion, or ancient philosophy, or equivalent; basic knowledge of content of major Greek myths).

Michael Nagler (F).

The Epic (5). English 180E. A reading of Vergil, Dante, Spenser, Milton, Wordsworth's *Prelude,* and Eliot's *Wasteland* with special emphasis on the emergent tradition of epic as a vehicle for visions of personal and social regeneration. Because of time limitations we shall have to settle for close readings of particular passages to suggest the structure of each work, and the correlations therein between symbolic, psychological, and politicaal order. *We shall approach epic from the viewpoint of T.S. Eliot's dictum that "at the present time the problem of the unification of the world and the problem of the unification of the individual are in the end one and the same,"* and we shall explore how each work engages in fruitful dialogue with its predecessors on this radical insight. The course, like its curriculum will move increasingly from the poem as order (depicting heroism and empire) to the poem as process, responding to tensions between reason and affect, male and female stereotypes, politics and sexuality, civilization and its discontents.

Peter Scott (W).

The Heroic Tradition in Northern Europe (4). Scandinavian 162.

Not offered 1982-3.

Ethical Theories. Phil. 104. A comprehensive introduction to the philosophical study of morality. The course will examine specific moral problems, general theories of morality, and more abstract issues about the nature and status of such theories. Readings will be drawn from a variety of classical and contemporary sources.

Samuel Scheffler (F) Bruce Vermazan (W)

Foundations of Ethics (4). Phil. 105. An advanced investigation of fundamental questions about the nature of morality. The sources and varieties of moral scepticism will be explored. In this connection, comparisons and contrasts with epistemological scepticism will be examined, and the implications for ethics of investigations in other domains both within philosophy (e.g. socio-biology, psychoanalysis, religion, anthropology) will be considered. (Prerequisite: Phil. 104 or equivalent)

Not offered 1982-3.

Existentialism in the Novel, Drama, and Film (4-4). Phil. 107A-B.

Not offered 1982-3.

Language in Culture (5). Anthro. 165A. The design of language, language and cognition, language and evolution, linguistic change and culture change.

John Gumperz (F).

Native American Philosophy (5). Native American Studies 151. This course deals with concepts of power in Native American societies — the power of spirituality begins to control natural phenomena, the power of individuals through religious experience to communicate with and influence spiritual beings to maintain the order of their world, and the power of groups through social control and recognition of individual differences to maintain a sense of internal social order within the group.

Claire Sue Kidwell (F)

Environmental Philosophy and Ethics (4). CRS 115. A critical analysis of human environments as physical, socio-economic and technocultural ecosystems, with special emphasis on the role of ideologies, beliefs, attitudes and behavior. An examination of contemporary environmental literature and the philosophies embodied therein. (Prerequisite: consent of instructor.)

Michael Heiman (F).

Theories of Justice (4). Leg. St. 107. Major perspect ves in social and economic thought, e.g., natural law, natural right, laissez faire, "possessive individualism," contractualism, pluralism, and social equality as they affect contemporary discussions of "higher law," fairness, civic competence, and distributive justice.

Robert Cole (F).

Seminar on Moral Development and Moral Education (5). Educ. 125." An examination of psychological explanations of the development of moral judgement and action in children and adolescents. Discussion of applications of developmental theories to programs of moral education. (Prerequisites: consent of instructor and/or Psych. 140, 142, or 144.)

Elliot Turiel (Sp).

Special Topics: Women and Stereotypes (5). Wom. St. 100. Course may be repeated for credit when topic changes. An examination of the role of stereotypes — linguistic, literary, and psychological — in the formation of men's and women's concepts of female identity and appropriate behavior. Readings will be drawn both from literature and from work in the social sciences.

Robin Lakoff (F)

History of Political Theory (5-5-5-5). Pol. Sci. 118A-B-C-D. Separate section meetings will be scheduled for undergraduate and graduate students. Major political theories from the Greeks to the modern period.

118A. Classical political theories and the political ideas of ancient Judaism, early Christianity, up to and including St. Augustine.

Leslie Lipson (F).

118B. Early modern theories up to the French Revolution, including Machiaveli, Hobbes, Locke, and Rousseau.

James Gregor (F); Paul Thomas (W).

118C. Modern theories of the nineteenth century including Hegel, Burke, the Utilitarians, and Marx.

Hanna Pitkin (Sp).

118D. Recent and contemporary political theories.

Hanna Pitkin (Sp)

Propaganda and the Mass Media (4). Jour. 163. A survey, beginning in the 19th century, of the origins and the effects of attempts at mass persuasion. Shifting concepts of public opinion, propaganda, and public relations will be analyzed. There will be substantial reading and writing assignments on the flow of information to Americans during wartime.

Thomas Leonard (Sp)

Language and Social Institutions (3-3). IDS 171A-B. Linguistic problems connected with people's encounters with social institutions in the United States. The language of advertising, intelligence tests, bureaucracy and the legal process. Analysis of misunderstandings, indirect communication, deception with language, etc.

Linguistics: Robin Lakoff, Charles Fillmore; Anthro: Laura Nader.

Introduction to Logic of Inquiry and Educational Research (3). Educ. 117. Introduction to the logic of educational research, scientific inferences, verification, and falsification. Alternative and dissenting conceptions of the structure of scientific theories and nature and assumptions underlying approaches to knowledge. Experimental, historical, and descriptive research alternatives.

Anthony Stigliano (F).

Natural Environment

The whites too, shall pass — perhaps sooner than other tribes. Continue to contaminate your bed and you will one night suffocate in your own waste. When the buffalo are all slaughtered, the wild horses all tamed, the secret corners of the forest heavy with the scent of many men, and the view of the ripe hills blotted by talking wires. Where is the thicket? Gone. Where is the Eagle? Gone. And what is it to say goodbye to the swift and the hunt, the end of living, and the beginning of survival?

— Chief Seattle
to President Franklin Pierce (1855)

Environmental Issues: Ecosystems, Their Maintenance and Disruption (4). CRS 10A. Man's relationship to the natural environment; case studies of ecosystem maintenance and disruption.

(F)

Bioethics (4). CRS 116. A biochemical perspective on the technological intrusions which threaten life; and an analysis of the professional responsibility of the biochemist to society. Must be taken on a passed/not basis.

Alan Miller (W).

Environmental Education (5-5-5). CRS 120A-B-C. Theory and practice of translating ecological knowledge, environmental issues and values into educational forms for all age levels and all facets of society, including schools. Concentrated experience in participatory education. (Prerequisite: consent of instructor. Must be taken on a p/np basis).

John Hurst (F-W-Sp).

Environmental Philosophy and Ethics (4). CRS 115. A critical analysis of human environments as physical, socio-economic and technocultural ecosystems, with special emphasis on the role of ideologies, beliefs, attitudes and behavior. An examination of contemporary environmental literature and the philosophies embodied therein. (Prerequisite: consent of instructor.)

Michael Heiman (F)

Comparative Systems of Agriculture and Resource Policy (4). CRS 163. Comparative analysis of international and national policy systems governing utilization of natural resources. Emphasis on organization and function of world agriculture with particular regard to energy and world hunger. Interactions between socioeconomic systems with population growth, resource scarcity, technology, international trade, and economic development.

Claudia Carr (W).

Ecosystemology (4). CRS 110. Conceptual tools for studying large, complex ecosystems in which man is dependent component, planning agent, indifferent observer: how to deal with complexity; the systems approach to problem solving; determining systems boundaries; ecological concepts; ecosystem management. (Prerequisite: any ecology course or one quarter of Interdepartmental Studies 10 or consent of instructor.)

Not offered 1982-3.

Man's Ecological Relationships (5). Anthro. 148. Survey of theories, methods, and applications of the ecological perspective to cultural and physical attributes of human populations. (Prerequisite: Anthro. 3 or consent of instructor)

James Anderson (W)

Quantitative Aspects of Global Environmental Problems (4). Energy and Resources 102. Transport and fate of persistent pollutants, process governing sources and fate of petroleum in the oceans, impact of human activities on climate, measures of complexity and of stability in lightly exploited and intensely exploited ecological systems. A lecture on the consequences of thermonuclear war was included in Prof. Holdren's Winter '81 class. (Prerequisites: Phy. 4D or 5D; or Phy. 6C plus Biol. 150; consent of instructor.)

John Holdren (W)

Macroeconomics of Growth and the Environment (4). Political Economy of Natural Resources 102. History of economic institutions and thought; the relationships between historical conditions, ideologies, economic theories, economic policy, and the environment. Alternative theories of political economy, the state, and the place of nature in society. (Prerequisite: PENR 100 for Econ. 100A or consent of instructor.)

Richard Norgaard (F)

Sociology of Natural Resources (4). For. 117. Sociological and ecological perspectives on the relationships between societies and wildland ecosystems: social definition of natural resources; identification of publics; social organization of resource use and management; environmental communications; decision-making by social groups; public involvement; and social impact analysis. (Prerequisite: consent of instructor.)

Ecology of Renewable Natural Resources (4-3-3-5). For. 123A-B-C-D.

123A. Three 1-hour lectures per week and 40 hours of laboratory, including ' weekend field trip per quarter.

Arnold Schultz (F).

123B. Three 1-hour lectures per week and 40 hours of laboratory or field trips per quarter.

Joe McBride (W).

123C. Three 1-hour lectures per week and 2 weekend field trips per quarter.

Reginald Barnett (W).

123D. Four 1-hour lectures per week and 20 hours of laboratory or field trips per quarter.

Edward Stone (Sp).

Evaluation of ecological principles common to all aspects of renewable natural resources. The course emphasizes ecosystem processes and is oriented to man's role as a manipulator of ecosystems.

Applied Ecology (3). Civ. Eng. 143. Ecology for students with little biological training. Effects of pollution on ecosystems and organisms, with emphasis on practical solutions.

Alexander Horne (F)

Development and its Environmental Impact (3 or 5). Geog. 131. Models of ecologically maladjusted economic development, and the elimination of future options for quality growth in emerging nations. (Prerequisite: undergraduate students will take the lecture and discussion for 5 units; graduate students may take the lecture for 3 units if they enroll concurrently in Geog. 231.)

Hilgard Sternberg (Sp)

Human Food Practices (3). Nut. Sci. 104. Historical, cultural, and religious influences on food practices; categories of foods, the dynamics of food consumption patterns as affected by food availability, marketing policies and practices, legal regulations, life-style and developmental changes throughout the life cycle. (Prerequisite: Nut. Sci. 10 recommended.)

Angela Little (F)

Technology and Society (4). IDS 1. Role of technology in the solution of social problems. Historical development of modern technology. Examples of technological systems such as communications, data processing, materials, energy generation. Introduction to issues of societal control, technology assessment, public policy related to technological developments.

EECS: Charles Susskind; Pol. Sci.: Todd LaPorte (W)

Science, Technology and Politics (5). Poli. Sci. 188. History of science and government in the United States; contemporary structure of science advisory and implementing systems; and perspectives in the uses of science for public objectives.

Todd R. LaPorte (W).

Physics in the American System (1). Phy. 153. A critical study of the political, economic and social forces that influence the work of physicists and scientists generally. To be offered on a passed/not passed basis only. (Prerequisite: introductory course in physical science or consent of instructor.)

Mr. Charles Schwartz (Sp)

Biochemistry and Society (2). Biochem. 150. A biochemical perspective on the technological intrusions which threaten life; and an analysis of the professional responsibility of the biochemist to society. Must be taken on passed/not passed basis; (Prerequisite: Biochem 102, 100A, or consent of instructor.)

J. B. Neilands (Sp).

A list of possible electives is available in the PSSA office.

The Graduate Program in PACS

by Carol Rank

During the last thirty years, programs in peace studies have been established at major colleges and universities throughout the United States, Western Europe, and other parts of the world. Many of these are degree-granting programs while others, such as those at Harvard, Princeton and Cornell, offer courses, direct research, and sponsor related activities.

At UC Berkeley, a degree-granting program is now being developed. In Winter quarter 1982, the Graduate Assembly awarded funds to the Peace Studies Student Association to design an MA/Ph.D. program in peace studies. The proposal for the graduate program, submitted this summer, must be reviewed by several administrative bodies ranging from the Graduate Division to the California Post-Secondary Education Commission. Since the approval process is long and involved, it is unlikely that the program could begin before fall 1983.

In the meantime however, graduate students can design their own interdisciplinary Ph.D. program in peace studies (no option exists for an interdisciplinary MA degree). To be eligible for the interdisciplinary Ph.D. program, a student must have completed three quarters of graduate work in good standing and must have their proposed course of study approved by a faculty committee. More information on this program is available through the Graduate Division, California Hall.

One component of the proposed graduate program in Peace Studies is a colloquium series in which faculty, students, and guests will discuss current research on topics related to peace. A questionnaire concerning this series, sent out during spring quarter 1982, met with favorable response. Although the graduate program will not yet be institutionalized, we plan to begin this colloquium series during fall quarter 1982. Colloquia tentatively scheduled for the coming year include:

George Breslauer, Political Science
Soviet Foreign Policy

Percy Hintzen, Afro-American Studies
Coercion and Control in Third World Development

John Hurst, Education/Conservation and Resource Studies
Freedom, Justice and Peace: The Issue of Equity

Richard Norgaard, Political Economy of Natural Resources
Coevolutionary Development Economics

Allan Miller, Conservation and Resource Studies
Just War Theory and Modern Warfare

Otto Smith, Electrical Engineering and Computer Science
Computer Modeling of Conflict

Ronald Takaki, Ethnic Studies
The Iron Cage in American History

Through the colloquium series, faculty and students from various disciplines can begin to work together to define paths toward peace. Whether or not the degree-granting program is approved, this kind of ongoing discussion can help orient the entire university toward the study of peace. Physics students can discuss the social responsibility of scientists, economists can present studies on redirecting military funds to human services, and anthropologists can debunk the idea that human beings are so aggressive that war is inevitable. The attainment of peace is a multi-faceted challenge requiring diverse perspectives. Perhaps we need, as much as peace specialists, an awareness within all the disciplines of the role the university can play in advancing peace.

Peace studies is more than ivory-tower theorizing. As stated by David Saxon, president of the University of California, "In seeking the ideal of a peaceful world we have an important ally within our universities — the power of an open and inquiring intelligence to clarify, to interpret, to illuminate. It has served us well in the past and holds out one of our best hopes for the future."*

Although at this point there is no formal graduate program in peace studies, students can incorporate concerns and issues related to peace into their present fields of study. The following courses are relevant both to students considering an interdisciplinary Ph.D. in peace studies and to those within other disciplines interested in developing a perspective on peace.

*Saxon, David S., A Role for the Universities in Ending the Arms Race, *Chronicle of Higher Education*, July 6, 1981, p. 48.

Carol Rank is a graduate Student in Applied Social Research and Humanistic Studies in the School of Education. She is currently completing her Masters Thesis which focuses on peace education at the university level.

Global Economics

Introduction to Economic History (4). Econ. 210A. A brief survey of some central themes in world economic history with an emphasis on methodological approaches.
Richard Sutch (F).

Economic Development (3-3-3). Econ. 270A-B-C. The problems of development analyzed both theoretically and through case studies. Attention given to the problem of dual economies, international capital flows, alternative development strategies, specific policies to promote development including national planning.
Bert Hanson (F).

International Economics (3-3-3). Econ. 280A-B-C. The world economy as a general equilibrium system. The theory of international economics, international economic institutions, trade policy.
Pranab Bardhan (F).

The Public Policy of Economic Growth (4). Public Policy 266. Examines the theoretical concepts of economic growth, the arguments for and against economic growth as an appropriate public policy goal, and why productivity in America has declined during the past decade. Capital investment, energy, population changes, research and development, and other current public policy issues that impact on future economic growth are explored.

Ecology

Seminar in Ecological Anthropology. Anthro. 250N.

Seminar in Sociology of Natural Resources (3). For. 217. Application of sociocultural theories to problems of managing wildland ecosystems. Students will examine topics of individual interest related to the management of wildland uses. Enrollment limited. Models of ecologically maladjusted economic development, and the elimination of future options for quality growth in the emerging nations. (Prerequisite: required of and open only to graduate students concurrently enrolled in Geog. 131 lecture.)

Hilgard Sternberg (Sp).

Community Scale Energy Systems (4). IDS 235. Energy supply at the community scale through development of locally available renewable energy resources (solar, wind, biomass). Architecture, site planning and urban development; review of conservation and supply technologies. For students in design, planning, energy, public policy, and related fields. Term project.

Energy Resources (4). E&R 270. Comparison of physical (mainly geologic) and economic approaches to exploration and utilization of resources. Consideration of how technologies, economics, and policies affect availability. Consideration of both exhaustible and renewable resources. (Prerequisite: upper division work in economics, natural science, or engineering.)

The Geography of Food (5-5). Geog. 272A-B. A biogeographical and cultural-geographical approach to the physical, biological and, in the broadest sense, cultural parameters of food purveyance. The perspectives of the "less developed" world will be stressed. Topics to include: the effects of climatic fluctuations, of institutional constraints and of environmental deterioration on the availability of food; agri-business, energy-intensive food production and the search for alternative agricultural models; know-how derived from traditional or peasant agro-ecosystems as a resource.

Hilgard Sternberg

Environmental Psychology (4). IDS 242. Review of current efforts in environmental psychology, the psychological functions of the urban and natural environments, theories of man-environmental relations, survey and research methods. (Prerequisite: consent of the instructors.)

Environmental Law (3). Law 238. Primary emphasis is on the regulation of air and water pollution at national, state and regional levels and through private law suits. Economic as well as legal concepts are studied.

Leonard Ross (F).

Technology and Society

Critical Issues in Energy Technology (3). E&R 260. Quantitative examination of selected issues in energy technology combining analytical approaches and inputs from several disciplines. Issues include: technology of energy conservation, expanded use of coal, safety and siting of nuclear reactors, uranium supply, short-term solar energy applications. **Prof. Holdren has been awarded a Macarthur Fellowship, which he will use for his research on "physics, energy, and peace."**

John Holdren (F).

Nuclear Technology: Public Health Effects and Policy Implications (3) Pub. Health 291. This course will examine the source and uses of man-made ionizing radiation; the epidemiology and biological/psychological effects of ionizing radiation; the effects and politics of nuclear energy technology; alternate energy paths; analysis of present public policies; and strategies and tactics for exposure prevention. (Prerequisite: None.)

John Ratcliffe

Development and the Third World

Education in Non-literate Societies (3). Educ. 227A. An examination of educational systems of several non-literate societies in different parts of the world and emphasis on the relativistic nature of the relationships between education, culture, and social structure.

Sheila Walker

Education in Developing Countries (3). Educ. 227B. The educational systems of several countries in Africa, Asia, and Latin America will be examined with the intent of understanding the problems and issues involved in creating forms of education appropriate to the needs and aspirations of these developing nations.

Sheila Walker

Comparative Analysis of Developing Political Systems (4-4). Poli. Sci. 202A-B. The comparative analysis of the processes of political modernization and change in developing countries. major emphasis will be given to comparative analytical theory and methodology. Credit and grade to be awarded upon completion of the sequence.

Arthur Janos (F).

Major theories of development in growth economics, social change, and comparative politics. Political strategies of agrarian, industrial, educational, and regional development and the distributive outcomes associated with general results of development. Credit and grade to be awarded upon completion of the sequence. (Prerequisite: students from other disciplines are welcome.)

African Politics (4-4-4). Poli. Sci 246A-B-C.

Carl Rosenberg (F).

Social Change in New Nations (4). Soc. 235A-B. Major theoretical perspectives on structural change in new nations. Factors and conditions influencing transformation of societies. (Students may take 235A or 235B, or they may take 235A and B in sequence with credit and grade to be awarded upon completion of the full sequence.)

Tom Gold (F).

International Relations

Theories of International Relations (4). Poli. Sci. 220 Origin, application and utility of major concepts featured in the study of international relations. Relation of various strands of political and social theory of international relations. (Prerequisite: previous work in international relations.)

Mr. Ernst Haas (F).

International Relations Theory (4). Poli. Sci. 223. The construction, refinement, and application of theories in the field of international relations. (Prerequisite: 220.)

Soviet-American Relations (4-4). Poli. Sci. 224A-B. The nature of the Cold War, and the factors that facilitated the rise of defense; the character and evolution of Soviet-American relations during the 1970s; the future of superpower collaboration and conflict.

Communist International Relations (4). Poli. Sci. 224D. The evolution of the world communist movement. Collapse of unity, and the character of polycentrism in world communism. Relationship among Sino-Soviet conflict, Eurocommunism, and Soviet relations with the noncommunist world.

International Law (4). Poli. Sci. 225. Selected problems in modern international law.

Regional Integration and Organizations (4). Poli. Sci. 226B. Readings and discussions concerning theoretical and methodological issues in the study of international integration in Western Europe, Eastern Europe, Latin America, Africa, and Asia.

International Organization (4). Poli. Sci. 226A. The practice of collective security and collective self-defense by the United Nations and regional organizations and alliances. Theoretical and methodological considerations for studying the evolution of such organizations.

International Relations and Foreign Policy (4). Poli. Sci. 227A. Convergence and interaction among national foreign policies in international politics; the nature of national decision-making in foreign policy; comparison of diplomatic bargaining, military, and other behavioral styles in international politics. (Prerequisite: not open to students with credit for 221 prior to Fall 1977.)

Mr. Paul Seabury

American National Security Policy (4-4). Poli. Sci. 228A-B. 228A: Historical evolution of national security policy, processes involved in policy making, the role of Congress and the Executive, deterrence and strategic stability, arms racing and arms control, the use of military force in a nuclear environment, and future challenges to American national security. 228B: Strategic concepts, theories of national security, and the relationship of conflict-theory to policy planning and national action. Special, but not exclusive, emphasis on United States data and policy problems. (Prerequisite: 228A is a prerequisite for 228B.)

Soviet Government and Politics (4-4). Poli. Sci. 241A-B. 241A: The historical roots of Soviet Communism. The strains of industrialization and political development from the revolution through the Stalinist period. Cross references to other national models of communism and revolutionary change. 241B: Selected topics of Soviet Politics in Comparative Perspective. Leninism as organization theory and revolutionary strategy; Stalinism as a model of nation-building, modernization, and totalitarianism; de-Stalinization as a dilemma of liberalization; political succession; the character of contemporary Soviet policy-making ethnic integration, social stratification, and political stability.

George Breslauer (F).

Social Systems and Social Justice

Community Development Theory and Practice (4). Anthro. 268. Basic theories and methods of community economic and social development. The course will examine neighborhood/community analysis as well as social change strategies. Course requires a substantial amount of fieldwork in local neighborhoods. (Prerequisite: 260 or equivalent; 204B; or consent of instructor.)

Urban Economics (4). Econ. 255. An analysis of problems of public policy in urban areas. Topics covered will vary from year to year, but will usually include urban public finance, crime, education, welfare, and housing. The effect of governmental form on the delivery of public services will also be considered. (Prerequisite: Economics 155 or equivalent or consent on instructor.)

Fravin Varaiya (F).

Planning and Governmental Decision-Making (4). City & Reg. Plan. 203. Origins and evolution of the idea of planning. Values hierarchies, ends-means continua, and the nature of social action. Rationales for governmental intervention in self- regulating social systems. Problems of prediction and choice under conditions of uncertainty. Alternative planning strategies.

Conflict and Politics (4-4). Poli. Sci. 266A-B. Analysis of conflicts of various types: intrapersonal, interpersonal, intragroup, intergroup, intranational, international. Examination of theories (psychological, sociological, political) specifying causes, structures, and consequences of conflictive and harmonious relations. Investigation of conflict perspectives in political systems and ideologies. Credit and grade awarded upon completion of sequence.

Gender Policy (4). Pub. Pol. 274. One 3-hour seminar weekly. Explores a range of political, legal and normative issues surrounding current public policy problems in the treatment of men and women. Issues to be considered include employment, social welfare, family policy, political participation, education, contraception, and abortion. Will draw on experiences of other industrial societies, including the USSR. Alternative analytic frameworks will be emphasized. (Prerequisite: consent of instructors.)

The Problem of Social Cooperation (4). Pub. Pol. 275. Exploration of the idea of "enlightened self-interest" from an ethical, instrumental policy, biological, and cultural point of view. Special attention to the concept of self- interest as a basis for social cooperation.

Eugene Bardach (Sp)

Deliberate Social Change (4). SAHS 241. Social change is concerned with changing individuals, groups, institutions, and values by focusing on underlying theory and techniques as well as the deliberate and unintended consequences. Though the focus is on the field of health, other areas will be touched on. (Prerequisite: consent of instructor.)

Leonard Duhl

Racial and Ethnic Minorities (4-4). Soc. 210A-B. Describes and analyzes the nature of minorities and their relations with dominant members of society. Stresses processes of subjugation, accommodation, and mobilization. Different kinds of minorities compared to convey the range of differences as well as similarities. (Prerequisite: 210A is recommended but not prerequisite to 210B. Students may take the lecture course 210A or the seminar 210B, or they may take 210A-B in sequence, with credit and grade assigned upon completion of the full sequence.)

Harry Edwards (W).

Deviance and Social Control (4). Soc. 212. Deviance and social system analysis; ethnography of deviant communities.

Troy Duster (W).

Social Change (4-4). Soc. 224A-B. 224A: An examination in-depth of the major theoretical approaches to the study of societal change. 224B: A consideration of the problems involved in the transformation of specific societies and cultures. (Prerequisite: students may take 224A or 224B, or they may take 224A and 224B in sequence with credit and grade assigned upon completion of the full sequence.)

Allan Sharlin (Sp)

Organizations and Institutions (4). Soc. 241.

Franz Schurmann (Sp)

Social Movements (4). Soc. 249. The study of the origins, development, and dissolution of social movements. Emphasis upon the social, political, and economic forces that provide the context for movements of social change.

William Kornhauser (W).

Political Sociology (4-4-4). Soc. 260A-B-C. Contributions of sociology to theory and research in politics. Analysis of structure and ideology of organized groups. (Prerequisite: 260A is recommended but not prerequisite to 260B; 260A and 260B are recommended but not prerequisite to 260C. Students may take the lecture course 260A or the seminar 260B or the seminar 260C, or they may take 260A-B or 260A-B-C in sequence with credit and grade assigned upon completion of the full sequence.)

William Kornhauser (F).

Modern Society: Structural Uniformity and Cultural Diversity (4). Soc. 263. Social and cultural impact of continued economic growth in rich countries. Critical examination of major images of modern society: "urban," "industrial," "mass," "pluralist," "totalitarian." Special attention to variations in class structure, minority groups, the welfare state, popular culture, role of intellectuals.

Harold Wilensky

Health Care for Everyone

A Systems View of Health Care (3-4). IDS 203. An introduction to the dimensions of the health system in its socioeconomic and political context using an ecologic systems approach. (Prerequisite: graduate standing in the School of Public Heal.. or consent of instructor)

International Malnutrition (3). IDS 240. Study of nutrition in contemporary society, aimed at developing understanding of nutrition needs of groups and programs to meet needs: nutritional status evaluation, nutrition's effect on physical and mental health, environmental factors, preventive and corrective programs. (Prerequisite: consent of instructor)

Sheldon Margen (Sp)

Critical Issues in Community and Family Health (3). SAHS 250. A departmental core course which examines health problems within each life stage in different family and community contexts. Course incorporates biological, social, psychological, anthropological, political, and economic data to demonstrate how variation in context affects health status from infancy to old age.

Media

Social Aspects of the Mass Media (4). Jour. 245. Critical analysis of the mass media; discussion of problems of ethics and responsibility.

Joseph Lyford, Ben Bagdikian

Public Opinion, Propaganda, and the Mass Media (4). Poli. Sci. 263. Advanced study of public opinion, propaganda, and information techniques of the mass media that have been important to American journalists from World War I to the present. Students will do a major piece of individual research. (Prerequisite: consent of the instructor.)

Values, Beliefs and Human Nature

Two-quarter Seminars on Social and Cultural Anthropology (4-4). Anthro. 251. Consult departmental listings for accurate course information. (Prerequisite: consent of instructor. May be repeated for credit with consent of instructor. The seminars extend over two consecutive quarters. Credit and grade will be assigned upon completion of the full sequence.)

Introduction to Philosophy of Education (4). Educ. 220). Philosophical analysis applied to current educational problems and key concepts.

Anthony Stigliano (F).

Theories of the Self (3). Educ. 224. Philosophical and psychological theories of the nature of human nature, the psyche, the person, the self, and their relations to education and development. Topics vary form quarter to quarter. (F) Freud and the discovery of the unconscious. (W) Existential and phenomenological theories, with emphasis upon Kierkegaard, Heidegger, Scheler, Merleau-Ponty, and Ricoeur. (Sp) C.G. Jung, but with some attention to Tantric Buddhism.

James Jarrett (F).

Theory of Values and Moral Development (4). Educ. 225A. The development of theory of value and the placement of moral values in a typology of values. Recent theories of moral education. Values implicit or explicit in teaching and counseling.

Humanistic and Aesthetic Education (4). Educ. 225B. The centrality of values in the humanities, in contrast with the natural sciences. Although some attention will be paid to philosophy and history, aesthetic values associated with literature and the fine arts will be emphasized.

James Jarrett (F).

Perspectives and Problems in Cognitive Science (1-1). IDS 237A-237B. Examines issues in cognitions from the perspectives of several disciplines: cognitive psychology, artificial intelligence, linguistics, philosophy, and cognitive anthropology. Some topics to be covered include: mental representation, ecological validity, computer modeling, linguistic analysis, etc. Given on a satisfactory/unsatisfactory basis only. (Prerequisite: graduate standing or consent of instructor.)

E. Rosch, R. Wilensky, C. Fillmore, H. Dreyfus, P. Kay (W,Sp)

Colloquium in Political Theory (4-4-4). Pol. Sci. 218A-B-C. An intensive examination of the nature and aims of various forms of political theory. Attention will also be given to selected theories in the social sciences and to relevant aspects of philosophy. Credit and grade to be awarded upon completion of 218A-218B; 218C will be optional and graded separately.

Paul Thomas (F).

Recent Work in Ethics (5). Philosophy 204. (Prerequisite: 104 or equivalent. Open to advanced undergraduates.)

Bruce Vermazen (F).

Basic Viewpoints in Social Psychology (4-4). Soc. 205A-B. A critical and comparative examination of major theoretical approaches in social psychology and of paradigmatic empirical studies associated with each. The approaches will include: symbolic interactionism, neo-behaviorism, psychodynamic analyses, cognitive theories and theories of exchange. (Prerequisite: students may take 205A by itself, however it is prerequisite to 205B. Credit and grade assigned separately for each course.)

Arlene Hochschild (W).

What is peace? It's a process. It's not an externalized condition. It's a way of being. But it's also a responsiveness to our own condition and the condition of others, a continual openness and listening and readiness for adaptation, for social inventions. Most of all it involves the capacity to imagine the future condition of a good society – a condition in which people are living together in peace. Peace isn't just a personal thing or a moment-by-moment adaptation — it's the sense of developing over time so that one's behavior in the present brings about a condition of sharing and justice and mutual enhancement of human welfare in the future.

— Patricia Mische

The Graduate Theological Union

To enroll in classes at the G.T.U. (Graduate Theological Union), students must take a minimum of 12 units at Cal. Undergraduate students should consult the Religious Studies advisor in 301 Campbell Hall. Graduate students can ask in room 1, California Hall about taking G.T.U. courses. For the G.T.U. catalog or further information, they are located near campus at 2465 Le Conte Ave., Berkeley, CA 94709, Ph. (415) 841-9811.

Unraveling the Knots of Conflict: current writers

The following passages are excerpts of two important new works by Prof. Michael Nagler and Prof. John Ratcliffe. Michael Nagler teaches classics and comparative literature, and co-taught the "Introduction to Peace and World Order Studies" class last winter and spring. He plans to offer his Nonviolence course this fall — watch for announcements since it will not be in the schedule. Prof. Ratcliffe teaches in the School of Public Health and is an original member of the Peace Studies Project. He authored a proposal for a U.C. Peace Institute, and is co-founder of the Peace, Arms Control, and Security Institute. Prof. Nagler's selection is from his new book America Without Violence (see ad in the back of this book). Prof. Ratcliffe's selection is from an essay titled "Peace and the Public Health."

From "America Without Violence"

Helen Caldicott was an ordinary person. She was a pediatrician in Melbourne, Australia, with three young children of her own. That was in the early 1960s, when the effects of ionizing radiation were just becoming generally known. Children appeared at rallies with placards saying, "Score: Strontium 90, Humanity Zero." And France was testing atomic bombs in the atmosphere in Australia's back yard. Dr. Caldicott had no position in the government. She was not particularly wealthy or influential. But she *stopped* the French government from atmospheric testing. Every time they exploded a bomb, she went on television to explain what it was doing to Australian children. Soon a group of concerned women and men had gathered around her effort. They tried to confront the French government directly, without success, and had many other apparent failures. But eventually it occurred to them to take their case before an international court of law, and there they won. Today Dr. Caldicott is the driving force behind two important international peace movements: Physicians for Social Responsibility and Women for Survival.

Can others of us be awakened like this? Of course we can. Many are. The very darkness is an advantage that can help us do so. For technology has enormously increased our ability to express anger and fear, and when these forces are expressed on a broader scale, they become far more obvious. The sight of what had been a human city reduced to rubble, or of a child burned by napalm, reveals to us what war really is, as the sight of dashing dragoons engaged in swordplay never did. And there is something else. The American Civil War was one of the bloodiest in human history — for the combatants. Eight out of ten soldiers became casualties, and the recovery rate for the wounded was very poor. But outside of some incidents such as the burning of Atlanta, not many noncombatants were directly hurt. Time has changed all that. ... Now the war we face — if mutual annihilation is a war — would cut such a swath from life that the soldier under arms would hardly be worse off than the civilian sitting in his or her living room wishing for peace. The crisis is not merely in the tension between the United States and the U.S.S.R; it has become a crisis of war itself. We are all involved. Each of us is its potential victim. Should someone else do the work to end it?

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From "Peace and the Public Health"

The traditional definition of peace has been "the absence of war." This negative definition, where a condition or state is defined in terms of its opposite condition, has profoundly influenced the way peace has been conceptualized and pursued. Since the condition of *peace* has not been defined, continuing preoccupation with *war* is understandable.

Historically, peace has been achieved through the domination and intimidation of others; hence, the terms and conditions and processes of peace have been dictated by the nation or nations that are dominant among the world community of nations. Conventionally, this definition of peace has allowed dominant nations (e.g., the United States and the USSR) to define peace in such operational terms as, "the unobstructed access by the dominant nations to the national resources of the dominated nations."

The practical effect of this definition and resultant strategy has been to focus on *war* and the technical and technological means by which war is waged rather than on *peace* and the terms and conditions under which peace prevails. Additionally, the sociopolitical and economic determinants of peace and war are ignored, taken as given, or considered as lying outside the legitimate purview of the national security and "defense" sectors.

In recent years a fundamental reconceptualization of peace theory and practice has emerged, and is now competing with the still-dominant paradigm outlined above. ...

From the perspective of the emergent peace paradigm, peace is defined as "the full realization of potential for *all* human beings," and focuses on achieving a social, political, and economic environment in which the nonviolent resolution of tension and conflict can occur, and in which the harmony and cooperation that characterize mature relationships can flourish (cf. Boulding, 1978). From the viewpoint of this definition, weapons do not cause war; they are but the accepted means by which powerful nations have pursued their self-interests and traditionally resolved their conflicts. With the advent of nuclear weapons, the concept of war as a means to resolve conflict has become obsolete. Where wars were once in fact win-lose situations, with a victor and a vanquished, wars now can only be perceived as a lose-lose situation — there are no victors in a nuclear war, only vanquished (Schell, 1982; Zuckerman, 1982). ...

This new paradigm requires viewing the world com-

munity of nations as a *whole system*, recognizing that nations interact, and therefore cannot be broken down into separate, distinct, and independent entities (parts) without losing the essence of the whole. Viewed as part of a whole system of nations, the behavior and properties of each nation (part) affect both the behavior and properties of other nations *and* the behavior and properties of the whole system. In essence, this new perspective recognizes (a) the essential unity and interdependence of all nations and of all humans; and (b) that the world community cannot long survive unless the focus of our leaders shifts from serving the interests of the nation (part) *only* to a focus on serving the interests of the nation *as they relate to the interests of the world community (whole).* Viewed from this perspective, it is clear that the behavior of the nation-state cannot serve to strengthen the whole system if it is limited only to serving self-interest; it must *in addition* serve the interests of the world community.

Through the Eyes of a Student: The first Peace and World Order Studies class

by Golijeh Golarai

We started the Peace and World Order Studies class by facing the horror of the atomic bomb explosion at Hiroshima. In a documentary called *The Day After Trinity* we watched the process of building the bomb, led by Prof. Robert Oppenheimer. We looked into the depth of his mind. We wondered how he saw the world, what his thoughts were as a physicist, a mystic, and an authority in science. We wondered how he felt as a child; what were his human hopes and fears? We witnessed the irony of life.

From the very beginning of the class we realized that the issue of war and peace is multidimensional. We cannot judge the world as right or wrong, good or bad, us or them. But we also felt a sense of urgency. We felt, and still feel, pain because of the state of our world. It was impossible to sit back and let the world be the way it is just because we could not make absolute judgements of right or wrong.

We chose a different path, or rather, we didn't choose any specific path at all. We let go of our immediate judgements, our rigid ideals of utopia, and even of the framework of a discipline. Yet we also kept one thing in common: a feeling for peace and a sensitivity for the horrors of war.

Here I want to tell you my personal understanding of the ideas which several speakers from various disciplines presented.

Professor Karen Hermassi talked about the history of social structures and raised basic questions about their origin. How are social systems created? What are the causes of dissatisfaction among their members? How can it be alleviated? Some philosophers have designed "utopias," where members of society are in harmony. Right now, however, utopias exist only in the human mind. Yet this mind has invented complex machines, and has even, to use a common example, put men on the moon. Can this other invention called "utopia" also be realized? — how? A society gives its members security. When individuals cooperate they support each other economically and also protect each other from outside threats. This interrelation makes people feel as one. Usually a country is though of as the largest unit of society. But we looked back and saw ways in which people cooperated other than within a nation-state. For example, the ancient Greek system of gift exchange was a way of unifying people regardless of race, religion, or geographic location.

> **In my mind the main task is how generally to improve the education of the young...throughout the world.**
>
> *— Albert Einstein*

One afternoon I entered the class. The lecture had begun. A guest speaker was lecturing, which was not a surprise, but the whole class was in a different mood. Some people seemed anxious, some furious, others seemed bored. The speaker was talking physics. First I was surprised, then frustrated, then bored. But in the end it all made sense, to me and many others. What excitement we felt. Professor Paul Leiber was telling us that many basic philosophical assumptions in physics are being questioned — assumptions which apply to our daily lives. It seems that these changes in the way the world is viewed may eventually help us to change the present human condition.

Ideas are not the only way to bring about change in the human condition. Professor Hanna Pitkin talked about revolution. Literally, it means "revolving." It first meant revolving according to "the natural law." When it was first applied to society, it meant going back to order, a very different meaning from our present notion of revolution. Prof. Pitkin seemed to say that in a cooperative society people must participate in the politics. People must "revolve" the government at all times. That is how they can keep a dialogue among themselves and the chosen authorities, and prevent violent clashes among different interests.

One of the prerequisites for a nonviolent revolution is education. Graduate student Carol Rank introduced Paulo Freire's method of educating illiterate people in Brazil. He opens a dialogue with them and allows them to

continued

learn what they want to learn; to develop their thoughts by talking with each other; and to solve their community problems by cooperation. Freire helps oppressed people raise their own consciousness and awaken their sense of justice and power.

Theorist Richard Falk, whose work we read for class, also believes in the capacity of people to change their world. He has described three approaches to the understanding of world order and creation of peace: studying the total structure or the overall order, dividing the whole into its units and understanding their function, and focusing on the capacity of people to change their world. After looking at our world from these perspectives, we came to feel that we *do* have the ability to evolve to an enlightened politics and create a peaceful world.

Golijeh Golarai is a sophomore from Iran, majoring in Biology. She took both IDS 91A&B.

Student Reflections

The comments below were compiled by Lisa Aikenhead from questionaires distributed in IDS 91A-B.

Students who enrolled in the first Peace and World Order Studies class (IDS 91A-B) offered in the Winter and Spring quarters of 1982 studied topics such as aggression, global demographics, global economics, the history of peace thought and peace attempts, feminism, violence, international law and human rights, revolutionary change, and more.

Students felt in retrospect that the course was a trifle unorganized and the objectives sometimes hazy. Overall, though, students felt it was a valuable, important course that opened up new worlds. "My education cried out for it," one mathematics senior said.

Many people came to the class, as one student put it, "to figure out where I fit in to all these dire, important world issues, and study the different perspectives on them and the connections between them so that I can better decide what I want to do about them." "I knew I wouldn't find one perfect answer, but I thought it would help me get closer to one," a junior said. "What I got was a sense of hope for restructuring the earth and the realization that I must participate in this restructuring process. I know now that ... there are others that share my intense longing and optimism," another commented.

"The class stimulated a lot of interest in me about ancient knowledge and previous philosophers I'd assumed were old fuddy-duddies, and wouldn't have anything to say to me," a junior said about the content of the class. According to one senior, "The lectures, reading and discussion were intended to encourage us to think for ourselves and emerge with our own views of world order and peace. It was not a conventional class where someone gave us a formula and that's what we go with."

Students also praised the staff, as well as the small discussion sections. "The discussion sections were, to me, the most useful of all, since it was here that we had a chance to practice and discuss the techniques and ideas gleaned from lectures, readings, and films," said one junior. Remarked another, "The things that went on in section were just wonderful. They really gave me a sense of how people can work together. I got experience in working in a situation where there was no leader and no set order to begin with ... from there we developed our own politics and way of communicating."

Students in the Peace and World Order class were asked to research and write on a topic of their own choosing. Some chosen topics were: the black revolution and the ideas of Malcolm X and Martin Luther King Jr.; feminist visions for a healthier world; the welfare and rights of children; the political effect of art on society; harnassing language for peace; developing the psychology of nonviolence in social interactions; and a fictional account of a group of people in Berkeley before, during, and after the dropping of a nuclear bomb.

To yield to every whim of curiosity, and to allow our passion for inquiry to be restrained by nothing but the limits of our ability, this shows an eagerness of mind not unbecoming to *scholarship*. But it is *wisdom* that has the merit of selecting, from among the innumerable problems which present themselves, those whose solution is important to mankind.

— Kant, Dreams of a Ghost Seer

Since the Last Peacebook: thanking the past for making the next year possible

by Peter Brown

Fall Quarter Symposia and Other Activities

While working to get the course "Introduction to Peace and World Order Studies" (IDS 91 A-B) approved for the winter and spring quarters, the student group helped organize two symposia, the first of which was on the University of California Peace Institute proposals. ASUC Academic Affairs assistant Kamala Visweswaran pulled together three major institute proponents, including a representative from Governor Jerry Brown's office.

In November the second (and very successful) symposium was organized by ourselves and a veteran U.C. group called Berkeley Students for Peace in conjunction with the Federation of American Scientists, this time on the prevention of nuclear war. BSP's enthusiasm and experience have frequently come to the aid of our relatively new student group.

During the fall we also distributed *Peacebooks*, set up literature tables at various events, and talked to anyone who wanted to know what all the commotion was about.

Winter Quarter: The Course, the Major, and Other Events

Throughout the fall quarter, instructors and students organizing the first "Introduction to Peace and World Order Studies" course struggled through red tape. No one anticipated that the diversity of departments represented by the staff would require an equally great diversity of approving committees, chairpersons, etc. Transdisciplinary studies seem to be resisted by the institution like a body suspicious of a newly-transplanted organ.

At last the course was approved and, with funding from the Columbia Foundation and the Institute for World Order, began in winter quarter. About forty-five students enrolled and discussion groups were formed. Especially noteworthy was the line-up of guest speakers, including the "father of peace research," Kenneth Boulding, Assemblyman John Vasconcellos, and mass-media critic Jerry Mander.

At the same time Carol Rank and Victorie McEvoy, with the help of a grant from the Graduate Assembly, were developing a proposal for a graduate peace studies program.

Spring Quarter Teach-In and an Explosion of Activity

Spring quarter was unbelievably busy with the peace studies crew performing a juggling act of activities. Early in spring a new and ambitious faculty group formed called Faculty for Social Responsibility. Its initial meeting drew about one hundred professors, who immediately resolved to hold a major teach-in on nuclear arms, Central America, and the U.S. economy.

At about the same time, the innovative Conservation and Resource Studies Student Organization was attempting to form an interdisciplinary network of students and teachers to promote socially responsible education at Berkeley. Some peace studies people participated in both efforts, as the two groups began to synchronize their plans. The result was Social Responsibility Week, held May 14-21. It was the largest such event at Berkeley since the teach-ins during the Vietnam War, and it featured two major symposia, films, and a variety of organized discussions around current crises. Noam Chomsky, I.F. Stone, and other notables attended. The peace studies group worked with the CRS people to present a special Education for Social Responsibility Day. Panel discussions were held exploring the purpose of education and possibilities for making education more socially responsible at U.C. Berkeley.

WHY DON'T YOU STUDY SOMETHING MORE PRACTICAL? THINK OF YOUR FUTURE!

This Year and on into the Future

The work of the last year has at times been a frustrating, tedious, and even lonely experience for those involved. However, it has borne fruit that will make the coming year possibly the most stimulating period for the peace studies program thus far.

The undergraduate major, already approved "in principle" by the Council on Special Curricula, may become an established program during the fall quarter. The proposal for the graduate program has been submitted, but due to a lengthy approval process, cannot begin before fall 1983. In the meantime, a colloquium series open to both graduate and undergraduate students is being organized.

It seems that the Berkeley Peace Studies Project is a good example of "thinking globally, acting locally", as we now have ties at the community, state, federal and even international levels. With so much momentum building, we can't help but be optimistic about the future of peace studies. We are looking forward to another busy and rewarding year.

Peter Brown just graduated as an individual major in Peace and World Order Studies. He has worked as an assistant to the Peace Studies Project for the last year.

Peace Institutes: a plan for the future

by Paula Terrey

The following article is based on an interview with Richard Smoke, co-founder of the Peace, Arms Control, and Security Institute. The author is grateful for his generous help, without which this article would not have been possible.

"The time has now come for man's intellect to win over the brutality, the insanity of war." Nobel laureate Linus Pauling made this statement over twenty years ago, when presenting to the United Nations a proposal for a peace research organization that would, "attack world problems by imaginative and original methods, and would work steadily at this attack year after year." What "peace research" organizations exist today, and what kind of work are they doing?

In just the past year an amazing number of peace-oriented organizations have formed, most of them prompted by growing public awareness of the horrors and threat of nuclear war. There is a beautiful diversity within the unity of purpose that these organizations share. Some concentrate on immediate action, like the freeze campaign. Others use their particular area of expertise to focus on an issue, like Physician's for Social Responsibility. Still others are interested in formulating long-range plans for creating a more equitable and peaceful world. We are beginning to realize that we will have a better chance of helping our fellow human beings let go of violent methods of defense if we can offer them nonviolent alternatives.

It follows that peace research, or research into the causes and solutions to violence, will be playing a greater role in the future. We would like to be able to present you with a list of all the peace-oriented organizations in the world, but (fortunately!) that would require a book of its own. Instead, this is an update on the proposed U.S. Peace Academy, American peace *research* organizations, the proposed U.C. Peace Institute, and a proposed Berkeley Peace Institute. (Please note at this point that there are *many* peace research organizations in existence today, especially in the Bay Area. Some of these groups explore such things as the social, psychological, and anthropological roots of violence. Other organizations are more policy oriented. They look to national and international policies for ways to help avert war. The discussion in this article about "American peace research organizations" refers to *policy* oriented institutes.)

If we assume that mankind has a right to survive then we must find an alternative to war and destruction. In a day when sputniks dash through outer space and guided ballistic missiles are carving highways of death through the stratosphere, nobody can win a war. The choice today no longer exists between violence and nonviolence. It is either nonviolence or nonexistence.

— Martin Luthur King, Jr.

The National Peace Academy

The idea for a national peace academy has been around almost as long as our country, and in the current political atmosphere it is as close to being a reality as it's ever been. If the proposal passes congress then a commission will be appointed by the President to find a director. As legislation is currently worded, the emphasis of the academy is on training, not research. The analogy is that the academy would be much like the current military academies, but with a focus on conflict mediation and negotiation, rather than military strategy. News of the academy is not likely to make the front pages, so you should ask your congressperson for updates.

Peace Research in America

In June of this year policy-oriented peace researchers met in New York to learn about one another and exchange ideas. Eleven organizations were present, but only one was from the West coast. Those represented were the Arms Control Association (ACA), the Union of Concerned Scientists (UCS), the Federation of American Scientists (FAS), SANE, Council for a Livable World (CLW), Council on Economic Priorities (CEP), American Friends Service Committee/Research on the Military Industrial Complex (AFSC/NARMIC), the Institute for World Order (IWO), The Institute for Defense and Disarmament Studies (IDDS), The Institute of Policy Studies (IPS), and the Peace, Arms Control, and Security Institute (PACS). (The program of the Center for Defense Information (CCDI) was also reviewed). Of these twelve, five (ACA, UCS, FAS, SANE, and CLW) do not do much "new" research. Instead they publish newsletters, "white papers," fact sheets and manuals, and sponsor various studies and conferences. AFSC/NARMIC has three current projects: a catalogue of arms transfers to Central America, research on "automating apartheid" in South Africa, and an atlas of universities with Pentagon contracts. The IWO publishes many materials for Peace and World Order Studies Programs. In fact their materials have been used in the development of the Peace Studies program here at Berkeley. They also publish essays on peace, and they are one of the sponsors of a booklet called "World Military and Social Expenditures." The CDI publishes a monthly newsletter called the *Defense Monitor.* Planned topics for future issues include civil defense, cruise missiles, economic effects of military spending, and the weapons labs, among others. The IDDS publishes the "Arms Control Reporter," a monthly summary of events in arms control. Randall Forsberg is the main energy behind the IDDS. Future projects include a reference work called "World Military Forces Annual," two papers on the freeze, a book expanding an earlier Forsberg essay on disarmament, and a directory of peace organizations. The IPS has an office in Amsterdam that links to the European peace movement. In America it divides its research into nuclear and conventional categories. The

"About the latest report that the doomsday clock is set at 4 minutes to midnight . . . is that Eastern Standard Time or what?"

nuclear work consists mainly of gathering information for reference works. The conventional work includes studies on U.S. plans for intervention in the third world, U.S. arms sales to third world nations, recent conventional weapons technology, and a new Reagan program called the Administration of Industrial Expansion. PACS is the institute from the West coast (in fact they are located in Berkeley), and seems to be unique in its purpose. Its founders, which include U.C. professor John Ratcliffe, believe that Peace, Arms Control, and Security need to be addressed together, and have three basic goals for their institute:

1) To help develop the "new paradigm" approach, or in other words, the shift in thinking that is emerging throughout many of the social and natural sciences. This shift is viewed as a part of a natural progression — just as the Renaissance occurred without any planning, so this "paradigm shift" is occurring. (See the excerpt from Prof. John Ratcliffe's article p.21 of this book.) PACS believes that this new paradigm can and should be applied to international affairs and problems of security and peace.

2) To apply this theoretical work to an alternative strategy of peace and security in which peace is embraced as the main object, and

3) To apply the theories developed to specific policy problems and questions by placing them in a larger context.

In the long run, the overall goal of the institute would be to develop a body of knowledge and understanding that could actually replace our current way of defending our country. This institute should be particularly exciting to U.C.B. students because the directors are eager to have students work with them. At this point the institute is just getting started, but it has four creative senior staff with a lot of good ideas. Depending on the success of their fund raising efforts, they may be ready to accommodate students as early as next year.

The U.C. Institute

Most students probably know that there are plans for creating a U.C. Peace Institute. Governor Jerry Brown and Regent Willis Harmon both made such a proposal at about the same time a year ago. The university's response was to create a committee of the academic senate to solicit proposals systemwide, chaired by Professor Ernst Haas of the Political Science Dept. at Berkeley. More than nine proposals were submitted, varying greatly in focus, including straight arms control (Herb York), and holistic, transdisciplinary approaches to peace (John Ratcliffe.) The Haas committee rejected all of the proposals and recently suggested that the money which is available ($330,000) be parceled out systemwide to fund existing or new projects that fall broadly into the area of research on international problems and have a particular focus on East—West conflict. The regents have passed the Haas proposal, so there is a danger that the "institute" will exist in name only. A committee to search for a director has been formed, and President David Saxon will make the final decision. We can assume that the choice of director will have a lot to do with the type of projects funded. This may make it seem as though the kind of institute the *students* wanted will not come about, but things may not be hopeless. Assemblyman John Vasconcellos held a press conference on August 2nd announcing a "peace package" which he has introduced to the California legislature. One of the resolutions directs the regents to establish, "an organized research Institute on Global Conflict and Cooperation, as our state's positive contribution to peace: discovering insight into the root causes of war and militarism, and developing practical peaceful alternatives for settling our differences." Look for up-to-date information on the institute in our office this fall.

Berkeley Peace Institute

Last, but not the least of all the organizations and institutes presented so far, is a proposed Bay Area Peace Institute, to be located in Berkeley. It has these major objectives:

- To carry out and assist research about peace issues internationally and domestically in order to give direction and leadership to the peace movement.
- To educate and train persons in the Bay Area from communities schools, churches, and peace organizations about peace issues and peacemaking skills. The education and training program will create new leaders with a program for peace.
- To establish special programs to educate and train persons from the minority communities to bring these communities to the forefront of the peace movement.
- To establish an information service on peace issues to help build international understanding among nations and people.

Like PACS, this institute is still in the formative stages, and it is expected that the proposal will be refined several times before a facility is actually set up. The main idea, however, will probably not change, and we can expect this institute to be a tremendous resource for students and community members alike. For more information on this institute, contact the mayor's office in Berkeley.

Paula Terrey is a senior English major. She became interested in peace studies after taking Michael Nagler's "Nonviolence" course and has worked as an assistant to the Peace Studies Project for the last year.

Putting Knowledge and Skills to Work: careers in peace

by Lisa Aikenhead

Advertisements for peace workers are rarely found in the "help wanted" section of local newspapers. On-campus recruiters from McDonnell Douglas, the U.S. Navy, and Lawrence Livermore Laboratories need not fear that the University of California's top students will be lured away by the hundreds to lucrative positions within the nation's largest peace cooperatives. Well-meaning friends and family members often advise the peace-oriented student to be "practical," to "face up to the realities of today's economic situation." To students of peace who explore issues of war, ecological deterioration, and sociopolitical injustice, and want to direct their life's work toward being a part of the solution to these problems rather than allowing themselves to contribute to them, the lack of ready-made jobs for peace can be very discouraging.

University students are often concerned with how their education will translate into a career upon graduation. Yet according to Professor Michael Nagler, a member of the executive committee of the proposed Peace and Conflict Studies program at UC Berkeley, education as a whole is reducing itself by focusing on jobs. Nagler said that peace studies, which attempts to provide an integrative, holistic education, should not be part of that process. "A university education should be concerned with developing the whole individual, not providing students with jobs," he said. "It's up to society to create jobs to meet the needs of people, not to shape people to fit jobs that already exist — for how then are we going to convert society?"

As the individuals who make up society, it is up to students of peace to create situations which will allow themselves and future generations to work for peace. But because well-established, visible peace careers are few, it is often difficult to see how the interests which impel students to seek an education in peace can be transferred to the world of work.

More than in most majors, peace studies students are drawn together by an interest in similar values and humanistic goals rather than an interest in developing common skills. Having a career in peace is thus not necessarily defined by what one does, but by the philosophical attitude which one has toward his or her work. "Peace is an objective that people can reach in a lot of ways, by being a journalist, a doctor, a teacher, a member of the clergy, or maybe even a politician," said Marvin Slavid, a career adviser working out of 111 Wheeler Hall. "To get a job which fulfills those values which tell you the world should be a safe place to live in, you can even be a nuclear engineer. After all, they would be the ones to monitor a non-proliferation treaty, if such existed." Peace work can conceivably be done in any field by using one's knowledge and skills to respond competently and responsibly to the challenge of conflict and disorder, as the Proposal for a Special Curriculum in Peace and Conflict Studies suggests.

Slavid said that students must define for themselves the specific career through which they would like to work for peace. Slavid and other university career counselors make it their job to help students decide which skills, interests, and values are most important to them, through workshops and individual counseling offered daily at the Career Counseling and Placement Center (CCPC). Group orientations, which provide exposure to the CCPC's workshops, libraries, computerized systems, and other resources, are available throughout the year. "In career planning, the yardstick is: is it right for the individual? Once we define what jobs are of interest to you according to your special blend of skills and values, then we can look at how these jobs can become an essential part of your particular approach to peace," Slavid said.

"My question, Marvin, is this—how can you fight for what you believe in if what you believe in is not fighting?"

Robin Freeman of the Berkeley Creators Association, whose work includes career counseling in peace, also has a great deal of optimism about the possibility and practicality of creating, modifying, and shaping careers to meet an individual's peace objectives and motivations. After all, he said, "things happen first in people's imaginations. Visualize what you'd like to be doing ideally ten years hence. Take the balanced position that your own dreams of what it is you'd *like* to be doing are essential and important and ought to be integrated into what you *are* doing."

When Freeman counsels people who are interested in careers in peace (and are therefore quite intentional about making peace an ultimate goal), he starts by making clear the distinction between a career and a job. To Freeman, a career is "what is most important to me as an individual to be doing and getting out of life," while a job is "renting myself out to someone to do something they'll pay me for — nothing beyond that, not whether it's good for the world or good for myself." Freeman said that only when one is attached to this concept of renting oneself out to fill preexisting positions does a term like "job market," which translates into a limited and constrictive set of opportunities, come into play.

With initiative, imagination, and perseverance, people can put their beliefs and abilities to work for peace. Freeman said that most careers are developed through personal contacts, so he recommends volunteering to help people who do the type of work that interests you, whether it be geographical research, childcare, modern dance, feminist business management, or holistic dentistry. Not only can useful contacts which may lead to employment be made, but the time can be used to experiment and explore different career possiblities. Of course, this is not a fast, easy process. According to Freeman, "Initially, you may have to wait on tables awhile in order to finance your peace work, but making contacts is an important step if you're serious about eventually creating a position for yourself through which your unique interests can be expressed."

Steve Rauh, editor of the Sierra Club *Yodeler* and currently the coordinator of the First Biennial Conference on the Fate of the Earth to be held in New York in October, has created a career in peace that fits his interests and abilities by taking responsibility for himself and his global community, refusing to train for the existing job market, and making good use of his ever-increasing connections with people who share his concern for peace. Rauh, as an environmentalist who integrates social concerns into his work, has moved from establishing a children's camp related to conservation and the arts, to writing and publishing columns, editorials, and interviews with people such as Helen Caldicott, Daniel Ellsberg, and Linus Pauling, to applying pressure on the Sierra Club to involve itself in disarmament when the organization was still afraid of stigmatization.

Rauh said that people who want to have a career in peace often have to be willing to accept the fact that they will not earn a great deal of money. "You must face your work with a real stubborness that you intend to live according to your beliefs, and know in your heart it's worth that sacrifice," he said. "More importantly, you should work toward a condition where it's not even felt to be a sacrifice; it's the other form of behavior that is in the long term the real sacrifice."

The study of peace offers alternatives to traditional ways of existence, alternatives which hopefully will allow for the development of a peaceful, just, and healthy world. Alternative lifestyles and work environments are just one facet of all that can contribute to the building of a better world. In choosing to live now as one dreams of living in the future, one can begin by working toward cooperation rather than competition in the workplace, questioning the premise of one's work, and encouraging a holistic approach to work by consistently relating oneself back to the whole and refusing to be the proverbial cog in a machine.

Lisa Aikenhead is a senior majoring in History. She took both IDS 91A&B.

The following books and resources may be of help in locating more information about peace careers.

Karen Aptakin, ed., *Good Works: A Guide to Social Change Careers.* Washington, D.C., Center for the Study of Responsive Law, 1980. (Available at the counseling center library).

Norma Haimes, ed., *Helping Others: A Guide to Selected Social Service Agencies and Occupations.* New York, The John Day Company, 1974. (Available at the counseling center library).

Jan Zobel, ed., *The San Francisco Bay Area People's Yellow Pages.* San Francisco, San Francisco People's Yellow Pages Press, 1981. (Available at counseling center library; for purchase at the ASUC bookstore, other local bookstores).

Volunteer Referral Directory 1982-83. Community Projects Office, Berkeley, 305 Eshleman Hall. (Available in 305 Eshleman).

Facts: Book and Agency Directory. (Information on the 205 member agencies of the United Way in the Bay Area — available at the counseling center library).

Randall Forsberg, ed., *American Peace Directory.* Boulder, CO, Westview Press, 1981.

Randy Ring, *Making the Community Your Career.* Washington, D.C., Community Careers Resource Center, 1981, (Available at the counseling center library).

Laurie Wiseberg & Harry M. Scoble, eds., *North American Human Rights Directory 1980.* Garrett Park, MD, Garrett Park Press, 1980.

also —

Community Jobs (A newspaper available in the counseling center library and for purchase at ICI: A Woman's Place bookstore in Oakland).

The Berkeley Lectures on the Concepts of Peace

Preliminary Announcement

PEACE EDUCATION

PEACE INSTITUTES

PEACE CAREERS

For information: Contact Berkeley Creators Association Educational Foundation.
2526 Shattuck Ave., Berkeley, CA 94704 (415)848-5713

Alternatives...Insights...Perspectives...Inquiry...

The following bibliography is meant as an introduction to the literature of peace studies. A more complete compilation of current works in Peace and Conflict Studies is available at the Peace Studies Student Office. The six subject catagories presented here illustrate that a major concern of peace researchers lay in posing questions about the political, economic, and social conditions that will make disarmament possible.

ARMS CONTROL & DISARMAMENT

The War System: An Interdisciplinary Approach. Ed. Richard A. Falk and Samuel S. Kim. Westview Special Studies in Peace, Conflict, and Conflict Resolution. 1980.

Peace Against War. Francis Beer. Freeman Press. 1981.

The Global Politics of Arms Sales. Andrew J. Pierre. A Council on Foreign Relations Book. 1982.

The Game of Disarmament: How the United States and Russia Run the Arms Race. Alva Mrydal. Pantheon Books. 1976.

World Military and Social Expenditures. Annual report prepared by Ruth Leger Sivard. World Priorties Publication. Box 1003, Leesburg Virginia 22075, USA.

The Bulletin of the Atomic Scientists. Monthly publication of the Educational Foundation for Nuclear Science.

PEACE STUDIES

Stable Peace. Kenneth Boulding. University of Texas Press. 1978.

Progress for a Small Planet. Barbara Ward. Norton. 1979.

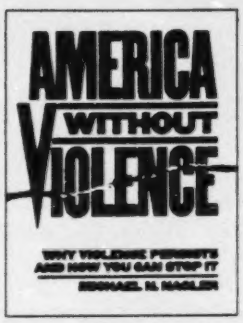
Nonviolence in America: A Documentary History. Ed. Staughton Lynd. The American Heritage Series. 1966.

America Without Violence. Michael Nagler. Island Press. 1982.

Man's Search for Meaning. Viktor Frankel. Pocket Books. 1939.

Gandhi: An Autobiography. My Experiments with Truth. M.K. Gandhi. Beacon Press. 1957.

Stride Toward Freedom. Martin Luther King. Ballantine Books. 1961.



"We have always chosen the way we wanted to live; we can choose today a new, cooperative way in order to survive. Nagler's plea to employ the natural human drives is powerfully convincing."

– Norman Cousins
author of Anatomy of an Illness

America Without Violence: Why Violence Persists and How You Can Stop It by Michael N. Nagler Foreword by Louis Jolyon West, M.D. Cloth, $13 Trade paperback, $8 204 pages ISBN: 0-933280-13-0 (cloth) 0-933280-14-9 (paper)

SECURITY STUDIES

Real Security. Richard Barnett. Touchtone Books. 1981.

The National Interest or the Human Interest: An Analysis of U.S. Foreign Policy. Robert C. Johansen. Center for International Studies Publication. 1980.

A Global Approach to National Policy. Richard Falk. Center for International Studies Publication. 1975

On Creation of a Just World Order: Preferred Worlds for the 1990's. Saul Mendlovitz. Institue for World Order. 1975.

HUMAN RIGHTS

American Dream/Global Nightmare: The Dilemma of U.S. Human Rights Policy. Sandy Vogelgesang. A Council on Foreign Relations Book. 1980.

Cry of the People. Penny Lernoux. Doubleday. 1980.

U.S. Foreign Policy and Human Rights. Ed. Paul Newburg. New York University Press. 1981.

Taking Rights Seriously. R. Dworin. Harvard University Press. 1977.

Basic Rights: Subsistance, Affluence, and U.S. Foreign Policy. Henry Shue. Princeton University Press. 1980

DEVELOPMENT ISSUES

Food First: Beyond the Myth of Scarcity. Francis Moore and Joseph Collins. Institute for Food and Development Policy. 1977

Aid as Obstacle: Twenty Questions about Foreign Aid and the Hungry. Francis Moore Lappe, Joseph Collins, and David Kinley. Institute for Food and Development Policy. 1980

Global Reach: The Power of Multinational Corporations. Richard Barnett and Ronald E. Mueller. Simon and Schuster Press. 1977

Rich and Poor Nations in the World Economy. Albert Fishlow et al. 1980's Project/Council on Foreign Relations. 1978.

Beyond the North-South Stalemate. Robert Hansen. 1980's Project/Council on Foreign Relations. 1979

North-South: A Program for Survival. The Brandt Commission Report. 1980.

The U.S. and World Development: Agenda for Action. Annual publication of the Overseas Development Council.

ENVIRONMENTAL STUDIES

Ecology and the Politics of Scarcity. William Ophuls. Freeman Press. 1977.

Ecoscience. Paul Ehrlich, Anne Ehrlich, and John Holdren. Freeman Press. 1977.

This Endangered Planet. Richard A. Falk. Random House. 1971.

Soft Energy Paths. Amory B. Lovins. Harper and Row. 1977.

The Politics of Ecology. James Ridgeway. Dutton. 1977.

Resources

Peacenet!

A group of Northern California computer systems people are starting something new: a network of telecommunicators in service of the peace movement. They say they want to use their skills and computer resources in a "pro-peace/anti-nuclear" way. The project operates under the auspices of the Disarmament Resource Center (DRC), new information clearing house for the peace movement. For further information or to volunteer assistance, contact Laurie Foster at the DRC, 942 Market St., Rm 708, San Francisco 94102. Or call her at (415) 530-2354.

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Berkeley, California 94704 849-3020

World Citizens International Registry
World Citizens Foundation
World Citizens Assembly
Bay Area World Citizens
312 Sutter St. #608, S.F., 94108
421-0836
For Meeting Times Phone
421-0836
237-7838
254-2132

unitas
a christian campus ministry at berkeley
w house
2700 bancroft way
berkeley, california 94704
415/845-2727

A TIME TO SPEAK

We at Unitas wish to state publicly our conviction that the use of nuclear weapons, under any circumstances, is contrary to the will of God. While there may have been just wars in the past, the inability to place additional constraints on nuclear war now makes any moral justification impossible.

We urge our colleagues in the University and faith communities of this nation to join us in condemning nuclear war in any form, and in calling for an immediate, world-wide freeze on the production of nuclear weapons, a staged reduction of present nuclear arsenals, and the eventual abolition of all nuclear arms.

In the name of God, let us speak out now, lest our silence once again make us accomplices to holocaust, this one threatening the very existence of humankind.

Books to Help Students & Teachers Understand the World Affairs Field

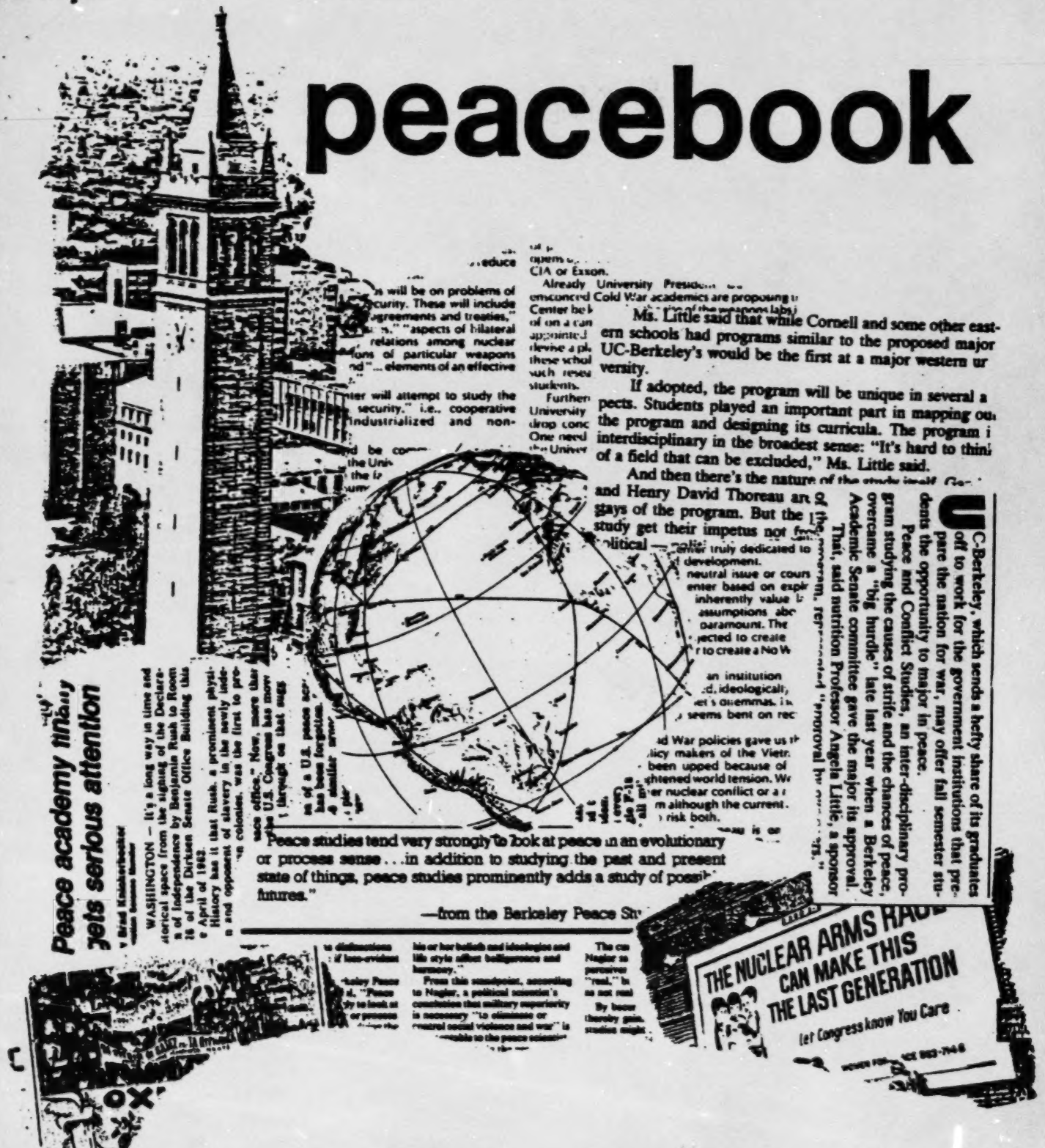
Americans & World Affairs Directory
More than a listing... a guide to organizations in the Northern California world affairs field, full descriptions, political perspectives and strategy of work. $5.00

War and Peace in Literature
Over 350 works in the Western literary tradition that illuminate the problem of war, offers widely differing perspectives on the problem of war and the requirements for peace. $5.00

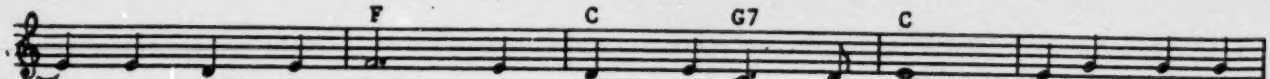
Published by: World Without War Council, 1730 Grove St., Berkeley, CA 94709 (415) 845-1992

These resources and "Introducing Peacebook" are the creative work of Doug Oman, a graduate student in mathematics. He took both IDS 91A&B, and is a dedicated member of the Peace Studies Student Association.

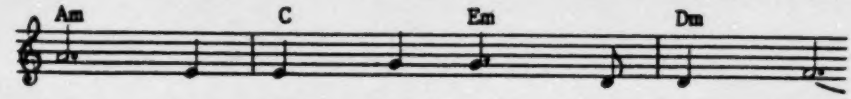
peacebook


Peace academy finally gets serious attention
UC-Berkeley, which sends a hefty share of its graduates off to work for the government institutions that prepare the nation for war, may offer fall semester students the opportunity to major in peace.
Ms. Little said that while Cornell and some other eastern schools had programs similar to the proposed major UC-Berkeley's would be the first at a major western university.
If adopted, the program will be unique in several aspects. Students played an important part in mapping out the program and designing its curricula. The program is interdisciplinary in the broadest sense: "It's hard to think of a field that can be excluded," Ms. Little said.
Peace and Conflict Studies, an inter-disciplinary program studying the causes of strife and the chances of peace, overcame a "big hurdle" late last year when a Berkeley Academic Senate committee gave the major its approval.
Peace studies tend very strongly to look at peace in an evolutionary or process sense . . . in addition to studying the past and present state of things, peace studies prominently adds a study of possible futures."
—from the Berkeley Peace Studies
THE NUCLEAR ARMS RACE CAN MAKE THIS THE LAST GENERATION
Let Congress know You Care

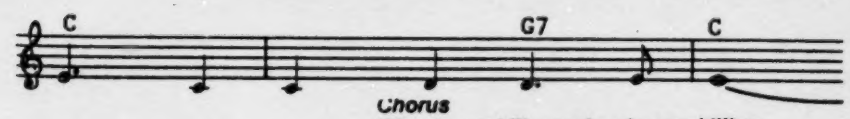
a resource guide for peace studies at u.c. berkeley 1983-84



— A song of peace for lands a - far and



home, the coun - try where my heart is,—



Hail the sun of peace, now rising,
Hold the war clouds ever furled,
Blend your banners, O my brother,
In the rainbow of the world,
Red as blood and blue as heaven,
Wise as age and proud as youth,
Melt your colors, wonder woven,
In the great white light of truth,

Build the road of peace before us,
Build it wide and deep and long,
Speed the slow, remind the eager,
Help the weak and guide the strong;
None shall push aside another,
None shall let another fall,
Work beside me, O my brother,
All for one and one for all!

Song Of Peace

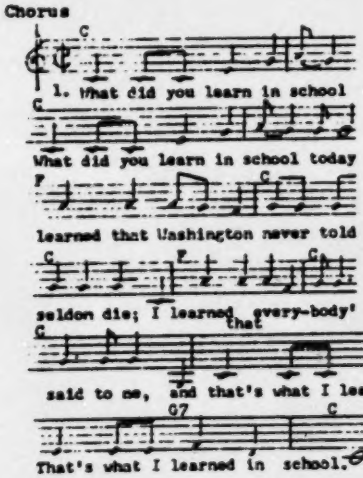
What did you learn in school today,
I learned that policemen are
I learned that justice never
I learned that murderers die
Even if we make a mistake so
And that's what I learned in
That's what I learned in sch

What did you learn in school today,
I learned our government mus
It's always right and never
Our leaders are the finest n
And we elect 'em again and a
And that's what I learned in
That's what I learned in

What did you learn in school tod
I learned that war is no
I learned about the great on
We fought in Germany and in
And some day I might get my
And that's what I learned in
That's what I learned in sch

Silver mountain flowing down
Join with me and circle round
Circle with my spirit free
Golden water, made of me
Build my bones and build me right
And flow to mornin' through
The night (cause...)

Chorus



Chorus
Why do we kill people who are killing
people
To show that killing people is wrong
What a foolish notion
That war is called devotion
When the greatest warriors are the ones
that stand for peace

War toys are growing stronger
The problems stay the same
The young ones join the army
While general whats-his-name
The [illegible] army will provide
But does he ask himself

Repeat Cho
Death row i
The problem
The poor on
While warde
Is feeling ju
But when w
For never as

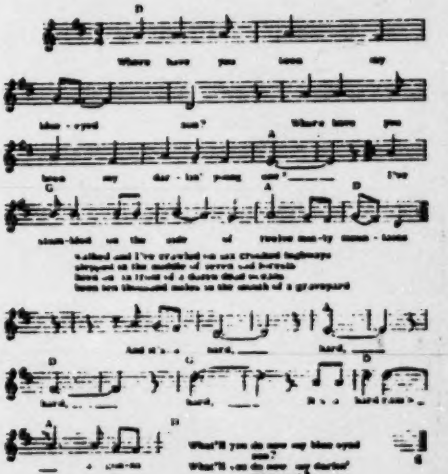
Repeat Cho
Children are
They will cr
they are s
They get dra
Right before
They leave our home
And then they find out once they're all
alone
They're asking the age old question
Why?

Repeat Chorus

Once I had a house of green
A fairer house you'd never seen
Through ages gone I kept it well
And there in beauty I did dwell

And then I built a house of stone
I thought it would be more my own
A proud defense against the wind
A dwelling worthy of my mind

I made a tool and when I could
I built myself a house of wood
They mighty forests I cut down
To build myself a pretty town

And then I built a house of steel
And cities stood in every field
No beauty there could then be seen
Where once I had a house of green

it the teacher

There is a thread of history for one and al
People who preach love, not hate, are no
Jesus and Gandhi and Martin Luther King
Will we ever be ready for the message tha

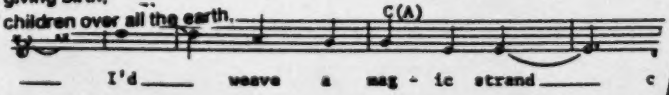
Soviet Children's Peace Song

Hymn For Nations

G(E) C(A) G(E) D'(B')
I'd weave a magic strand of rainbow design,

C(A) G(E) D' (B') G(E)
Of rain bow de sign.

In it I'd weave the bravery, of women giving birth,
In it I would weave the innocence, of children over all the earth,
Children of all earth.



FOOLISH NOTION

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Managing Editor

Lisa Aikenhead

Editorial Assistance

Peter Brown
Brandt Chamberlain
Leora Goren
Doug Oman
John Prindle
Lisa Raffel
Carol Rank
Michele Riggio
Paula Terrey
Caroline Wood

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The most important intellectual problem today—far more important than any problem of any existing discipline—is how human society can be created so that humans live together in a peaceful manner.

—C. West Churchman
Chair, Peace and Conflict Studies

Let us look at the world as something we have not inherited from our parents but borrowed from our children.

—Anonymous, Kenya

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PSSA has an office in Eshleman Hall with information and resourses for those interested in Peace and Conflict Studies. Please feel free to drop in and visit us in room 617, or call or write:

Peace Studies Student Association
c/o ASUC
300 Eshleman Hall
University of California
Berkeley, CA 94720
(415) 642-7783

peacebook is available by mail for $2.00.

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The Study of Peace at UC Berkeley: A Responsible and Compassionate Education

By BRANDT CHAMBERLAIN

What is it to study peace?

The study of peace combines a study of politics, economics, natural resources, history, religion, literature, culture—few programs of study can claim to turn out students so well-versed in relevant contemporary issues.

The study of peace is for the highly creative student with initiative, who seeks to lay a solid educational groundwork for the skills he or she will need to help create a new type of human society.

The study of peace is for the student of any and every academic discipline, who is looking for some elective courses to help put his or her education into perspective. It is for the student who seeks a meaningful set of values in his or her own life, and who wishes to incorporate these values into a less exploitative lifestyle which is both ecologically sound and interpersonally rich.

The study of peace may stem from a powerful gut-feeling that there is something inherently, drastically wrong in the brutal system of institutionalized violence and dehumanization we call war. It may stem from religious beliefs, from a sense of respect for all life, or from a clear understanding of the needless human tragedy and suffering which results from war. The study of peace may stem as well from a realization of the precarious position of a world which continues to use an archaic means of conflict resolution in the nuclear age.

Perhaps it is most important to realize that the study of peace is the study of the preservation of democracy. Rather than protecting our cherished freedoms, great increases in militarism can actually pose a threat to our national existence, for just as it is with individuals, the nation which lives by the sword shall die by the sword. In the words of Gandhi, a firm believer in democratic ideals, "It will be a poor democracy which depends for its existence on military assistance. Military force interferes with the free growth of the mind." Every time we use our military force, we create ever deepening animosities against us in the world.

Some of us who grew up watching the Vietnam War on television have not forgotten its terrors. One viewing of the human consequences of a napalm strike—children running down a road with torturous burns over more than half their bodies—should be enough to commit anyone to the study of peace. It is most unfortunate that we as a nation frequently allow ideological differences to blind us to the common bonds of humanity which we share with all nations. As long as our foreign policy is based chiefly on our own narrow national interests, there is no way that we can begin to understand our fellow nations or even approach the establishment of common goals (such as the elimination of hunger). Basic human needs are the same everywhere; the way toward world peace lies in the recognition of this fact.

Some critics point to human history and claim that war is an intrinsic part of human nature, and is therefore impossible to change. Yet growth and change are the very essence of human nature. While the infant only crawls, he or she has no "history" of walking; yet after a number of attempts (and some failures) the child is able to assume the normally human upright position. When it comes to resolving international disputes, we are still infants who have not yet realized the dignity of our true nature. International cooperation is no less natural or necessary than walking—but like walking, it will take time and effort to learn the skill.

The across-the-board excellence of the programs at UC Berkeley helps to insure that the Peace and Conflict Studies major provides as rigorous a course of study as that of any other academic discipline. The major considers peace in its broadest sense, examining the roots of violence and the connections of war to other systems of exploitation such as racism and sexism.

The study of peace is the imperative of our day. Personally meaningful and socially constructive, we are called to it by both our compassion and our desire to preserve the human species. Indeed, in the light of the current world situation, the question commends itself to us: How can we afford *not* to study peace?

Brandt Chamberlain is a senior majoring in Psychology. After taking the course on Nonviolence, he has become a new supporter of the PACS program.

A Sense of Urgency in an Aloof University

By PETER BROWN

Since filing my Statement of Purpose three years ago I've needed to explain the idea of a "peace studies" major to some pretty incredulous people. Regardless of my verbal contortions along the way, I'm always returning to two qualities that most characterize the major for me: A conscious intention to improve the human condition and (so it follows) a combining of diverse areas of knowledge. In fewer words: positive intention and interdisciplinarity.

These approaches have found some refuge in other parts of UC Berkeley. Among them are the College of Natural Resources, some programs under the School of Public Health and others within the Institute for International Studies. Peace studies differs from these programs by focusing in particular on the problem of resolving violent conflicts, and doing it in such a way that human welfare is enhanced.

Not long ago I was asked by a fellow at Stanford why I was dissatisfied with the standard major programs. He was helping to start a peace studies major himself, but had the good sense to ask critical questions.

It was a slightly embarrassing question, since one can point to so many excellent people on the staff of existing departments. They are those who are committed to the humane use of knowledge and who tend to regard their disciplines as means rather than ends in themselves. How could I suggest that such professors are somehow lacking an ethical imperative or open-mindedness?

Well, I can't. But fortunately they often provide their own analysis of what's missing. Peace studies at Cal was initiated at least as much by professors as students. They were, and are, deeply concerned about the apparent complacency of this institution in the face of great human suffering around the world. Where is the urgent martialing of departmental and college resources to tackle the problems of famine, war, political and economic oppression, etc.? If such investigations are supported, they inevitably lead to other fields of knowledge, because *human problems don't recognize academic disciplines*. Where is the opportunity for intensive collaboration with colleagues from other backgrounds? (Some hoped the proposed UC Peace Institute would provide this.)

CHILDREN—
you have to USE YOUR INIATIVE
and to THINK FOR YOURSELF
in order to practice the kind of
CITIZENSHIP TO KEEP AMERICA FREE.
Now, study the chapter called
"The White Man's Burden &
Fighting the Red Menace in Darkest
Africa," and, your homework, is to write
a four-page essay on, why
mercenaries are an important
part in defense of the free world....

Another criticism which didn't originate with me is that students are encouraged to be the passive recipients of the process called "education." Is it possible to become an actively creative participant in American society by allowing oneself to be quantified, classroomed, filled up with preselected data, and finally graded like a side of beef?

What happens when we read and write about democracy, while living something else? And finally, does our *true* education consist of its informational content, or of the forms we've followed since childhood?

Perhaps the accustomed form of schooling is the right thing after all, if we just want a stable, self-perpetuating society. However, it seems to rely upon a misrepresentation of its goals. Sanctifying auras of freedom, justice, and democracy cling appealingly to the university, while it behaves with icy practicality.

Members of the peace studies program must repeatedly state, when accused of value bias or advocacy, that it is better to be *explicit* about one's values than to pretend they don't exist. Professors and students in traditional academic programs have to make value-driven choices which form the premises for their investigations. They choose to consider or ignore the effect of the observer's nature upon his or her findings; they must decide what data is relevant or irrelevant to an inquiry; and of course decide which problems are worth solving at all.

Within the vast intellectual confines of our university are experts on methods of inquiry—on "paradigms"—making sardonic quips about the fallacies being systematically fed to students in other parts of the campus. Their actual impact on the course of our education is not impressive.

To return to my Stanford friend's question, I decided to tell him what had first sent me in the direction of peace studies, rather than repeat the more articulate explanations acquired later from teachers and students at Berkeley. I had to confess that it was a gut feeling that led me to peace studies. It was based upon a particular experience.

When first enrolled here, I still lived in a part of central Oakland that was very mixed economically, culturally, and racially. As a white middle-class type I was a minority there, and happened to use the buses for transportation. I had *almost* gotten used to the atmosphere of angry despair that often pervaded the buses. Any time of the day or night you might encounter young black men or women with really nothing better to do than ride the buses and exchange fiercely etched words about the four corners of the universe: dope, violence, sex and money. Looming in the background, of course, were Those Who Make Rules.

Imagine my shock stepping from that world onto the pristine campus of the University of California. There was an exhilarating feeling of unchallenged safety. I was on sacred ground that had somehow eluded the ravages of social tur-

CONTINUED ON PAGE 24

Peace and Conflict Studies

Program Description and Requirements

The major in Peace and Conflict Studies has been unanimously approved by the Council on Special Curricula. The PACS program begins formal operation as a two-year experimental degree-granting program in the Fall of 1983. Undergraduates interested in declaring a major in Peace and Conflict Studies should contact the PACS adminstrative assistant at 642-0256 (204 Eshleman Hall).

A proposal for a graduate program will be resubmitted in the Fall of 1983. Subject to a lengthy approval process, a formal MA/Ph.D. program in peace studies will probably not begin for at least another year. At present, graduate students can design interdisciplinary Ph.D. programs in peace studies, or enroll in peace-related courses either at the graduate or the undergraduate level. Information on the interdisciplinary program, recommended graduate courses, and the progress of the proposed peace studies graduate program is available in the PSSA office at 617 Eshleman Hall or at the office of the administrative assistant.

The Program

Peace and Conflict Studies is an undergraduate program designed to provide students with an integrative approach to the study of peace and conflict, with the objective of defining possible avenues toward stable peace. It addresses the major problems of war, injustice, poverty and ecological deterioration, and it explores the social, psychological, and political dimensions of conflict resolution as well as cultural and religious forces in social change. Further, it includes the study of biology, ecology, and technology to provide a perspective on the evolutionary capacities of the human species. Thus, peace studies is essentially a humanistic inquiry with a strong practical orientation and with important components in some areas of social and natural science as well as connections to certain subjects in technology.

The Major

The Major in Peace and Conflict Studies is open to students already admitted to a College or School of the University who have satisfied or are in the process of satisfying the following:

1) general university requirements
2) specific requirements of the student's college or school

For students admitted to the major, the PACS curriculum sets a breadth requirement and a major requirement. To fulfill these requirements, students will work closely with an academic advisor.

Breadth Requirements

1) Two courses beyond the subject A level in reading and composition.
2) Proficiency in a language other than English at a level prescribed by the college of Letters and Science. (Some students will also be concentrating their course or thesis work on a particular global region. They will normally be expected to obtain mastery of a useful language for that region, either at this stage or additionally.)
3) One course from (a) such fields as mathematics, statistics, linguistics, computer science, logic, or (b) such fields as literature, art, music.
4) At least one course from each of the three areas of concentration: social science, culture and ideology, and natural environment.

Major Requirements

1) *Introductory Course.* The introductory course, Peace and Conflict Studies (PACS) 100, to be taken by all major students.

2) *Core Courses.* At least four of the following:
   - — Pol. Sci. 121: International Organizations *or* Pol. Sci. 124A: War and Politics in History *or* Pol. Sci. 124B: Politics and Military Strategy
   - — Soc. 142: Sociology of War and Conflict *or* Psych. 161: Interpersonal Processes *or* PACS 100: Theory and Practice of Nonviolence *or* RSHR 330: Gandhi/Marx/Niebuhr (Graduate Theological Union)
   - — Comp. Lit 166: Literature of War and Peace
   - — CRS 10: Environmental Issues *or* E&R 100: Energy and Society *or* Geog. 130: Natural Resources and Population

   (Classes not selected by student for core may also be used to satisfy breadth or area requirements.)

3) *Area Concentration.* The student will take at least six courses in a particular area or problem of peace and conflict studies, to be selected in collaboration with his or her advisor, with a view toward a senior thesis. With prior approval, a student may include courses from disciplines not listed under his or her chosen area of concentration.

   Area I Social Science:
   Political Science
   Economics
   Sociology
   Psychology
   Anthropology

   Area II Culture and Ideology:
   History
   Religion
   Literature
   Philosophy

   Area III Natural Environment:
   Ecology
   Biology
   Energy and Resources

   Up to two of these courses may also be used for breadth or core requirements.

Program Requirements

4) *Integrative Seminar*. All students will be expected to participate in a discussion group/seminar to be staffed on a rotating basis by PACS executive committee faculty. Units are variable depending on whether students write research papers, participate in group projects, etc.

5) *Fieldwork*. All students are required to engage in fieldwork related to their area of concentration. PACS 197 will fulfill this requirement when taken for at least three units.

6) *Senior Colloquium*. All students will be expected to participate in a colloquium designed to enable students to share thesis research.

7) *Senior Thesis*.

The Minor Program

The minor in PACS is identical to the major except that instead of four core courses, only two are required, and instead of six courses in the area of concentration, only four are required.

The following is a list of Peace and Conflict Studies faculty advisors for the 1983-84 academic year. It reflects only those professors whom we have been able to contact to confirm their interest prior to the publication deadline of this resource guide. A more complete list of faculty advisors is available from the PACS administrative assistant in 204 Eshleman Hall.

PACS Advisors, 1983-84:

Gerald Berreman (Anthropology)
C. West Churchman (Emeritus) (Business Administration and Public Health, SAHS)
John Hurst, (Education)
William Kornhauser (Sociology)
Paul Lieber (Mechanical Engineering)
Michael Nagler (Classics, Comparative Literature)
Richard Norgaard (Agriculture and Resource Economics)
John Ratcliffe (Public Health)
Peter Dale Scott (English)
Ronald Takaki (Ethnic Studies)

the student of peace

A thing I greatly fear is the hardness of heart of the educated.
—M.K. Gandhi

The following is an excerpt from the initial 1980 proposal for a major in Peace Studies at UC Berkeley:

What kind of (student) would we like to graduate from our program?

- *S/he should be interested in alleviating serious problems in the world, at a social or international level. Indeed, "interest" is a minimal goal; we expect them to manifest deep and sympathetic concern. We expect that any students graduating from this course of study would have outgrown, if they ever had it, the notion that the purpose of life can be fulfilled by making money, or having fun, or wielding influence for its own sake.*
- *S/he would not be afraid to ask questions like, "What is the purpose of life?" and "How can I best fulfill that purpose?" or unusual questions like, "Is there a relationship between my personal behavior and the poverty in Central America?" The student would look beyond conceptual and geographic barriers and think of life as a whole.*
- *S/he would in fact be in the habit of relating particular problems to basic principles, even though people around him or her are not doing so. The student would be goal-rather than symptom-oriented; for example, if s/he went into medicine, s/he would look for a definition of health before designing a treatment for a particular disease.*
- *S/he should not be easily trapped in a restricted set of options. For example, were the question, "How can Mexico best become industrialized?" asked the student should be able to consider whether it is the appropriate economic model for that country to become industrialized. As a faculty we would answer this question variously. The eductional goal here is not to turn out students who would answer the question our way, or any particular way, but who would remember to ask it.*
- *S/he would have sufficient background knowledge and the necessary skills to undertake graduate study or move directly into work contributing to the solution of problems in at least one area. Typical of such background knowledge might be the regional geography of at least one world or large world area—not studied in isolation from the areas with which it is directly and indirectly interrelated—and typical skills might include those designated today as conciliation and mediation.*

Core courses

The following is a list of classes which fall into the category of Core Courses (please refer to requirement 2 in the list of major requirements). For fuller descriptions, prerequisites, and the time and dates that the courses will be offered, check the general catalogue, the schedule of classes, or call the individual department concerned.

Introduction to Peace and Conflict Studies (3). PACS 100. General introduction for students interested in the problems of peace and world order. Includes an analysis of major global problems and their interrelationships; history and theory of peace efforts; possibilities of a major shift in conceptual framework for facilitating progress toward world peace; history and theory of human community organization; possible futures and their implementations; intentional change in personal, communal, and international life.

Staff (F)

International Organizations (4). Pol. Sci. 121. United Nations, Organization of American States, NATO, Warsaw Pact, Organization of African Unity, Arab League, mediation, peacekeeping, truce supervision, alliances.

(S)

War and Politics in History. (4). Pol. Sci. 124A. The nature and causes of war; the relationship of politics to war in history; historical varieties of strategic doctrine; the implementing of strategy; the endings of wars.

Paul Seabury (F)

Politics and Military Strategy (4). Pol. Sci. 124B. The interrelationships among military strategy, technology, science; relationships between strategic doctrine, national security concepts, and domestic politics.

Kenneth Waltz (S)

Sociology of War and Conflict (3). Soc. 142. Violent and peaceful procedures in the pursuit of national objectives; analysis of attempts to specifiy the causes of war.

David Matza (F)

Interpersonal Processes (3). Psych. 161. Theory and research in interpersonal dynamics including such topics as aggression, altruism, attribution, and conformity.

not offered '83-'84

The Theory and Practice of Nonviolence (3). PACS 120. An introduction to the general theory of nonviolence, especially as understood and practised by M.K. Gandhi, and to select implications of that theory for political, economic, and personal life.

Michael Nagler (S)

Gandhi/Marx/Niebuhr (4). RSHR 330 (Graduate Theological Union). An introduction to the social ethics of Gandhi compared with that of Marx and Reinhold Niebuhr. Emphasis on cultural contexts, and concepts of human nature, social change, utopian vision and lifestyle. Students will analyze current situations of personal, social and political conflict as case studies.

Mark Juergensmeyer (F)

Literature of War and Peace (3). Comp. Lit. 166. Examination of important literary works which neither glorify war nor sentimentalize peace but illuminate the problem. Works ancient and modern, fiction and nonfiction, from Eastern and Western traditions will be discussed.

Michael Nagler (F)

Environmental Issues (4). CRS 10. Relationship between human society and the natural environment; case studies of ecosystem maintenance and disruption. Issues of economic development, population, energy, resources, technology and alternative systems.

Alan Miller (F)

Energy and Society (4). Energy and Resources 100. Energy sources, uses, and impacts: an introduction to the technology, politics, economics, and environmental effects of energy in contemporary society. Energy and well-being; energy in international perspective, origins and character of energy use.

John Holdren (F)

Natural Resources and Population (3). Geog. 130. Is there enough energy, water, minerals, or land for the needs of the world's population? Introduction to the relation of natural resources to the world economy, national development, and human welfare. The social origins of resource scarcity and abundance.

Michael Watts (F)

The Graduate Theological Union

To enroll in classes at the GTU (Graduate Theological Union), students must take a minimum of 12 units at Cal. Undergraduates should consult the Religious Studies advisor in 301 Campbell Hall. Graduate students should go to Room 1, California Hall, to see about taking GTU courses. For the GTU catalog or further information, contact the GTU at 2465 Le Conte Ave., Berkeley, CA 94709: (415) 841-9811.

*Relevant researchable questions are posed and investigated according to dominant scientific paradigms and the incentive system of scientific institutions. If we choose a worldview which values the peaceful resolution of conflict, scientific inquiry will evolve as to answer a set of questions different from a view which values or tolerates violence. Teaching and learning about alternative world views is a step forward in the progress of science and humanity. A peace studies program adds **diversity** within the **unified** system of learning—it legitimizes **university** education.*

—Carlos Benito
Conservation of Natural Resources

Key to Abbreviations

Afro-Am St.	= Afro-American Studies	Econ.	= Economics	NAS	= Native American Studies
Anthro.	= Anthropology	Educ.	= Education	Nut. Sci.	= Nutritional Sciences
As. Am. St.	= Asian American Studies	Env. Sci.	= Environmental Science	PACS	= Peace and Conflict Studies
Biochem.	= Biochemistry	Ethn. St.	= Ethnic Studies	Phil.	= Philosophy
Bus. Ad.	= Business Administration	For.	= Forestry	Pol. Sci.	= Political Science
Chi. St.	= Chicano Studies	Geog.	= Geography	Psych.	= Psychology
City and Reg. Pl.	= City and Regional Planning	Hist.	= History	Pub. Pol.	= Public Policy
Comp. Lit.	= Comparative Literature	IDS	= Interdepartmental Studies	Rel. St.	= Religious Studies
CRS	= Conservation and Resource Studies	Jour.	= Journalism	Scand.	= Scandinavian
Dev. St.	= Development Studies	Mass. Comm.	= Mass Communications	Soc.	= Sociology

Area concentration courses

The following is a list of elective courses which fall into the category of Area Concentration (please refer to requirement 3 in the list of major requirements). This is a recommended list only, and is by no means exhaustive. For example, we have generally omitted courses which focus on specific geographical regions (the Soviet Union, India, Africa, etc.) due to their very abundance in so many departments on campus; we assume that the importance of studies in these areas is obvious. Classes that will not be taught in the '83-'84 school year but will reconvene in years to come have also been omitted from this publication. For fuller descriptions, prerequisites, and the time and dates that the courses will be offered, check the general catalogue, the schedule of classes, or call the individual department concerned. UC Berkeley faculty, students, and staff who would like to suggest other courses for peace-oriented students are encouraged to contact us. A more complete list of recommeded courses is available in the PSSA office.

Social Systems

Race, Class, and Gender in the United States (4). Afro-Am. St. 111. Emphasis on social history and comparative analysis of race, class, and gender relations in American society. Examines both similarities and differences, and highlights gender politics.

Gregg Thomson (F)

Political and Economic Development in the Third World (3-3). Afro-Am. St. 112A-B. 112A includes an examination of the structural and actual manifestations of Third World underdevelopment and the broad spectrum of theoretical positions put forward to explain it. 112B covers a critical appraisal of the theoretical policies employed by Third World nations in their attempts at transition to modernized developed socio-political and economic systems, and an examination of the international and intranational impediments to Third World development.

A-Percy Hintzen (F)
B-Percy Hintzen (S)

Race, Ideology, and Economics (4). Afro-Am. St. 113. The relationship between the rise of racism as a systematic ideology and slave economics and how racism has been perpetuated and sustained through history in response to economic needs at the national and international level. A focus on South Africa and the southern United States.

Percy Hintzen (S)

Education and Inequality in American Society (3). Afro-Am. St. 126. Examination of the evolution and function of public schools as an American institution. Focus on the policies and the practices which have affected the education of black Americans and other racial minorities and the relationship between education and inequality.

Jackie Jackson (S)

Social Problems in Changing Cultures (3). Anthro. 150. Cross-cultural approach to conflict in society, culture, and personality. Topics covered: basic socialization, social learning, deviancy, minority status, religious revivalism, alienation, culture patterns in suicide, ethnic conflict, migration, and cultural influences in mental illness.

George DeVos (F)

Social Inequality (3). Anthro. 154. Comparative examination of theories and systems of social inequality by reference to societies ranging from band to state, from foraging to industrial, from egalitarian to stratified, with attention to inequality defined by kinship, gender, age, servitude, class, caste, race, ethnicity, colonial status, etc. The ultimate goal will be to come to an understanding of how they can be altered, diminished or eliminated in the interest of enhancing the quality of human life, diminishing poverty, social conflict, violence, and war.

Gerald Berremen (S)

Politics and Anthropology (3). Anthro. 156. Anthropological concepts relevant to the comparative analysis of political ethnography and socio-political change.

Paul Rabinow (F)

Comparative History of Asian Experience in America (3). As. Am. St. 120. Analysis of the similarities and dissimilarities of the Asian experience in America; methods of comparative approach to Asian American history; common Asian experiences in areas such as immigration, labor, economic development, race relations, community institutions and development, occupational patterns will be discussed.

Ling-Chi Wang (S)

Social and Political Environment of Business (3). Bus. Ad. 170. Study and analysis of American business in a changing social and political environment. Interaction between business and other institutions. Role of business in the development of social values, goals, and national priorities. The expanding role of the corporation in dealing with social problems and issues.

Kenneth Rosen (F,S)

Think about the kind of world you want to live and work in. What do you need to build that world? Demand that your teachers teach you that.

—Peter Kropotkin

Chicanos in American Society (3). Chi. St. 70. The study of the effects of U.S. institutions on Chicano life.

Mario Barrera (S)

Chicanos and Political Change (3). Chi. St. 170. A comparative analysis of Chicano social and political movements, organizations, ideologies, and their relationships to others in the U.S. and abroad.

Carlos Munoz (F)

Urbanism and the Future of Cities (3). City and Reg. Pl. 127. Structural change in urban settlements - physical, social, economic, cultural; continuous comparisons made between developing cities and maturing metropolises; models for future urban ecosystems; systematic exploration of feasible futures.

Richard Meier (F)

Women and Urban Living - Implications for Planning (3). City and Reg. Pl. 191E. Examination of how the physical development of cities and urban programs have shaped the lives and social roles of women. Assessment of alternative future policies.

Anne Markusen (S)

History of Development and Underdevelopment (4). Dev. St. 100. Historical review of the development of world economic systems and the impact of these developments on less "advanced" countries.

T. Aricanli (F)

World Population and Economics (3). Econ. 75. A survey course covering basic population analysis and an outline of the history of world population. The problems of "overpopulation," urbanization, public health, and environmental quality are discussed.

Carl Mosk (F)

The Medieval Economy and the Agricultural Revolution (3). Econ. 111A. Survey of the economic and social developments in Western Europe from the 11th to the 18th century that paved the way for the Industrial Revolution.

Carlo Cipolla (F)

The Industrial Revolution and the Origin of the Modern Economic System (3). Econ. 111B. The rise of the European economy to world dominance in the period 1780-1914.

Albert Fishlow (S)

Economic Demography (3). Econ. 175. Introduction to economic demography emphasizing the economic determinants of mortality, fertility, and labor force participation. Special attention is given to the relationship of population growth to economic development, and the "New-Malthusian" literature on resource limitations.

Carl Mosk (F)

International Economic Relations (4). Econ. 181. The theory of international trade and its applications to tariff protection.

Pranab K. Bardhan (F)

Racial Inequality in America (3). Ethn. St. 130. Included in this study of racial inequality is an analysis of racial violence in both the domestic and international context. Of special interest to students of peace studies is an exploration of the demonic iron cage.

Ronald Takaki (F)

Social Geography (3). Geog. 125. Human geographic aspects of the everyday functioning of society, socialization of the individual, work and social reproduction, and social transformation.

Kirstin Nelson (F)

Brazil: Land and Life (3). Geog. 156. The environmental and cultural fabric of Brazil, which leads tropical and subtropical nations in the headlong rush to reap the benefits - and, inevitably, pay the costs - of urban-industrial development. Includes an overview of selected problems, at a national and regional level, arising from past and present strategies for resource use.

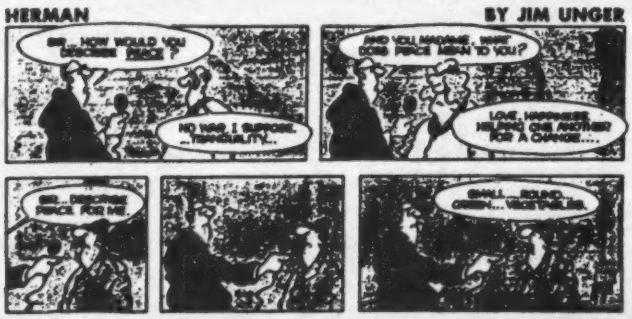
Hilgard Sternberg (F)

European Economic History (4-4). Hist. 159A-B. 159A covers 1000-1750, and is a survey of the economic and social development in Europe up to the eve of industrialization; including the transformation of peasant-based agrarian economies, capitalist organization, colonial expansion, and international trade. 159B covers 1750-1914: the Industrial Revolution and the rise of the European economy to world dominance in the 19th century, emphasizing the diffusion of the industrial system and its consequences, the world trading system, the rise of modern imperialism.

A-Jan deVries (F)
B-Jan deVries (S)

Technology and Society (3). IDS 1. Role of technology in the solution of social problems. Historical development of modern technology. Examples of technological systems such as communications, data processing, materials, energy generation. Introduction to issues of societal control, technology assessment, public policy related to technological developments.

C. Susskind and T. LaPorte (F)


HERMAN
BY JIM UNGER
SIR... HOW WOULD YOU DESCRIBE PEACE?
NO WAR, I SUPPOSE... TRANQUILITY...
AND YOU MADAME... WHAT DOES PEACE MEAN TO YOU?
LOVE, HAPPINESS, HELPING OUR MOTHER FOR A CHANGE....
SIR... DESCRIBE PEACE FOR ME.
SHALL... BOUND... GREEN... VEGETABLES.

Women and Politics (4). Pol. Sci. 109. Analysis of women in politics from a historical as well as theoretical perspective. Examines the strategy and tactics of women's political groups and the relationship between various stages of the women's movement and major political events.

Jennifer Ring (S)

International Political Economy (4). Pol. Sci. 126A. Economic concepts in the study of international political behavior. Political concepts influencing the choice of economic policies.

Vinod Aggarwal (F)

Revolutionary Change (4). Pol. Sci. 137A. Theories of revolutionary violence, rebellion, and revolution, strategies of revolution, terrorism, sources of revolutionary action.

A. James Gregor (S)

Development Politics (4). Pol. Sci. 139B. Major theories of development in growth economics, social change theory, and comparative politics in the light of contemporary experience in selected countries pursuing different goals and processes of development.

Jyotirindra Das Gupta (S)

Political Psychology and Involvement (4). Pol. Sci. 164A. Personality factors in political behavior; psychological roots of decision-making; leadership; psychological sources of political belief; conflict theory.

Vinod Aggarwal (F)

If I were to nominate the activity which is now open to mankind and which would increase most dramatically the probability of its survival, I would nominate a massive intellectual effort in peace research—that is, in the application of the social sciences to the study of conflict systems and especially of conflict sytems in their international aspect.

—Kenneth Boulding

Social Psychology (3). Psych. 160. Survey of social psychology including interaction processes, small groups, attitudes and attitude change, and social problems.

G. White (F)

Contemporary Policy Issues and Controversies (4). Pub. Pol. 10. A variety of current public policy problems are treated, drawn from social/economic policies, equal opportunity concerns, and efforts to reform institutions and the political process. Attention is paid both to the substance of the problem and how to examine problems and their proposed solutions.

Allan Sindler (F)

Introductory Political Sociology (4). Soc. 118. Political processes in organized groups, the social bases of power. The role of social classes, occupational groups, and religious groups, and the influence of cultural values.

William Kornhauser (F)

Social Change (3). Soc. 140. Study of major changes in modern societies; the sources of these changes; the processes through which they spread; their meaning for individuals and institutions.

Jeff Haydu (F)

Gender and Society: Sexual Diversity and Social Change (3). Soc. 135. Examination and analysis of the significance of homosexuality in contemporary U.S. society. Included: traditions of Western thought and the role of movements, socialization and the development of individual identity, and the implications of evolving public attitudes.

Jeff Escoffier (F)

Culture and Ideology

The Political Philosophy of Martin Luther King, Jr. (4). Afro-Am. St. 139. A study of King's philosophical development from civil rights to human rights.

Charles Henry (F)

Language in Culture (3). Anthro. 165. The design of language, language and cognition, language and evolution, linguistic change and culture change.

John Gumperz (F)

South Asia (3). Anthro. 184. Examines the social and cultural context for Gandhian philosophy and action. Topics covered will include a summary of the history, geography, religions, languages, and ethnic groups of the subcontinent. This will be followed by a study of village (rural) India, with special attention to economic organization, religious belief and practice, values, marriage, family and kin groups, class, caste and inter-caste relations, village organization, polical organization, outside contacts, and social change.

Gerald Berremen (F)

...war tends to make cultures alike while peace is that condition under which each culture flowers in its own, incomparable way.

— Ivan Illich

Democracy and Education (3). Educ. 189. Critical study of the principles, philosophies, theories and practices of education directed toward creating a citizenry dedicated to achieving equality, justice and peace in the world.

John Hurst (F)

The Epic (4). English 180E. A reading of Vergil, Dante, Spenser, Milton, Wordsworth's *Prelude* and Eliot's *Wasteland* with special emphasis on the emergent tradition of epic as a vehicle for visions of personal and social regeneration. The course, like its curriculum, will move increasingly from the poem as process, responding to tensions between reason and affect, male and female stereotypes, politics and sexuality, civilization and its discontents.

Peter Dale Scott (F)

Science and Society (4).Hist. 30B. Science, technology, and society since Newton; the development of science and its applications as a major force in modern society.

John Lesch (S)

Diplomatic History of the United States (4). Hist. 130B. Twentieth century war and peace, Wilson and Roosevelt in World Wars I and II, the consequent Cold War to the present.

Widener (S)

Women in American Society (4). Hist. 136. A survey of the social history of American women, focusing on changes in women's roles in society and popular attitudes toward women over the course of three centuries.

Lynn Withy (F)

Modern European Intellectual History (4). Hist. 163B. Thought and art considered in their social and political contexts, 1870 to the present.

Martin Jay (S)

Propadanda and the Mass Media (3). Jour. 163. A survey, beginning in the 19th century, of the origins and the effects of attempts at mass persuasion. Shifting concepts of public opinion, propaganda, and public relations will be analyzed. There will be substantial reading and writing assignments on the flow of information to Americans during wartime.

Thomas Leonard (S)

Punishment, Culture, and Society (4). Legal Studies 160. Criminal punishment in the United States. Forms, justifications, and relation to larger cultural and societal changes, colonial period to the present. Speculation about the meaning and direction of current trends.

S. Messinger (F)

The Effects of the Mass Media (4). Mass Comm. 102. Introduction to the study of communication effects, alternative analytic models, the effects of television, and the effects of mass media exposure on attitude change.

Karl Jackson (F)

Native American Philosophy (3). NAS 151. This course deals with concepts of power in Native American societies - the power of spirituality to control natural phenomena, the power of individuals through religious experience to communicate with and influence spiritual beings to maintain the order of their world, and the power of groups through social control and recognition of individual differences to maintain a sense of internal social order within the group.

Clara Sue Kidwell (F)

Man, Nature, and Society in Western Literature (4). Phil. 6. Comparison and contrast of the Greek, Medieval, and Modern worlds as reflected in their greatest literature, with special emphasis on the role of the community in reconciling conflicts between sub-groups in society; the individual's ability to understand and control his or her own life, and the advantages and dangers of the technological domination of nature. We will also follow humankind's growing realization that the changing answers to these questions are themselves self-interpretations.

(S)

Normative Ethics (3). Phil. 102. Moral philosophy studied through the examination of moral principles, moral problems, and common sense moral intuitions. Specific problems discussed will vary from year to year, but will be drawn from the following: animal rights; fetal rights; world hunger and the obligation to help the needy; killing and letting die; war.

Nancy Davis (F)

Ethical Theories (4). Phil. 104. The fundamental concepts and problems of morality examined through the study of classical and contemporary philosophical theories of ethics.

Samuel Scheffler (F)

History of Political Theory (4-4-4). Pol. Sci. 112A-B-C. 112A covers ancient and medieval political thought, including Plato, Aristotle, and St. Augustine. 112B covers early modern political thought up to the French Revolution, including Machiavelli, Hobbes, Locke, and Rousseau. 112C covers modern theories of the 19th century including Hegel, Burke, the Utilitarians, Marx, and contemporary theory.

A-D. Paul Thomas (F)
B-D. Paul Thomas (S)
C-Hanna Pitkin (S)

Introduction to Religious Studies (3-3). Rel. St. 90A-B. Survey of major religious traditions and major themes in the comparative study of religions. Methodology and theoretical issues in the history and study of religion will be interwoven with the exploration of intercultural religious phenomena, such as ritual, myth, the concept of the sacred, religious community, and ethical guides.

A-Mark Juergensmeyer (F)
B-Frankiel (S)

Love (3). Rel. St. 190B. This course will deal with the topic comparatively, on interpersonal, spiritual and political levels. For the latter, Gandhi will be featured.

Mark Juergensmeyer (S)

Natural Environment

Man's Ecological Relationships (3). Anthro. 148. Survey of theories, methods, and applications of the ecological perspective to cultural and physical attributes of human populations.

James Anderson (F)

Biochemistry and Society (1). Biochem. 150. A biochemical perspective on the technological intrusions which threaten life, and an analysis of the professional responsibility of the biochemist to society.

John Neilands (S)

General Ecology (3). Biology 150. An introduction to the principles of ecology, stressing the structure and dynamics of natural ecosystems.

William Lidicker (S)

Plants and Civilization (3). Botany 15. Humankind's selection and use of plants for his/her own purposes and the interrelation between the evolution of domesticated plants and the cultural evolution of humans. Plants as alleviators of tensions between producer and consumer nations.

Herbert Baker (F)

Environmental Problems: Principle and Methods of Analysis (4). CRS 100. Analysis and comparison of frameworks that integrate natural and social science explanations of environmental problems. Case studies, emphasizing physical, biological, social, economic, and value dimensions in the identification of causes and approaches to solutions.

Ecosytemology (3). CRS 110. Conceptual tools for studying large, complex ecosystems in which we are dependent components, planning agents, indifferent observers: how to deal with complexity; the systems approach to problem solving; determining systems boundaries; ecological concepts; ecosystem management.

Arnold Schultz (S)

Environmental Philosophy and Ethics (3). CRS 115. A critical analysis of human environments as physical, socio-economic and technocultural ecosystems, with special emphasis on the role of ideologies, beliefs, attitudes and behavior. An examination of contemporary environmental literature and the philosophies embodied therein.

Alan Miller (S)

Comparative Systems of Agricultural and Natural Resource Policy (3). CRS 163. Comparative analysis of policy systems governing natural resources development in rural Third World. Emphasis on organization and function of agricultural and minerals development, with particular consideration of rural hunger, resource availability, technology, and patterns of international aid.

Claudia Carr (S)

Political Ecology (3). CRS 166. Analysis of ecological problems in the U.S. from the standpoint of their roots in contemporary political and economic processes and their potential solutions within the present political system. Special emphasis on U.S. policy regarding energy and agricultural development, considered within the global context.

Quantititive Aspects of Global Environmental Problems (4). Env. Sci. 102. Transport and fate of persistent pollutants, processes governing sources and fate of petroleum in the oceans, impact of human activities on climate, measures of complexity and of stability in lightly exploited and intensely exploited ecological systems.

John Holdren (S)

Sociology of Natural Resources (3). For. 117. Sociological and ecological perspectives on the relationships between societies and wildland: social definition and organization of natural resources; public involvement; social impact analysis.

Louise Fortman (S)

Ecology of Renewable Natural Resources (2). For 123A. The study of whole system properties, processes, and models; principle of ecosystem maintenance, management, and restoration; how ecosystems develop.

Arnold Schultz (F)

Development and its Environmental Impact (3). Geog. 131. The dilemma of the so-called "emerging" nations, with their huge and increasing share of the world's population, will be viewed from the holistic perspective of the geographer. The assumption that developed countries, whose own vulnerability has become so obvious, should serve as models for others, will be examined within a framework of ethical and ecological values. With a strong focus on the low-latitude countries, the course will emphasize the importance of local resources and native skills, and suggest the need for tropical-specific models that have been overlooked in the usual lexicon of developmentalists.

Hilgard Sternberg (S)

Geography of Food and Famine (3). Geog. 137. Production, distribution, and consumption of food. Patterns of nutrition and malnutrition as expressions of environment and culture, as well as of national and international policies. Energy constraints and future food needs.

Hilgard Sternberg (S)

Human Food Practices (3). Nut. Sci. 104. Historical, cultural, socio-economic, religious, and personal influences on food practices. Determinants of food selection.

Angela Little (F)

We who know the meaning of
the pipe
also know
that we cannot harm any part
of the earth
without harming ourselves.
- Lame Deer

For more information on innovative and alternative education at UC Berkeley, see:

- *Disorientation*, available at the ASUC Bookstore or from its producers, Berkeley Students for Peace, in 613 Eshleman Hall.
- Chautauqua coordinators (1983-84: Lori Goodstein and Susan Poff), 200 Eshleman.
- *Class Action* (formerly *SPECS - Student Perspectives on Education and Courses*), available at the ASUC Bookstore.
- Academic Programs Coordinator (1983-84: Ellen Robertson), 642-0256, 204 Eshleman Hall.
- *Edge*, produced by the Ecological Design Group, available at the ASUC Bookstore or 373B Wurster Hall.
- Conservation of Natural Resources Resource Center, Giannini Hall.

Annual update

Program approval, scholarly exchanges mark another year of growth for PACS

By DOUG OMAN

Fall Quarter: Major Approval, Colloquium, Retreat

The biggest news of the last year was the approval in October of the peace studies major, the result of years of hard work by various people associated with the project. The new major is entitled Peace and Conflict Studies (not Peace and World Order Studies as originally planned, although we do hope that those who participate will be able to understand world order as well as conflict). A student in any college in the University can declare a major in Peace and Conflict Studies, and fifteen to twenty students have already indicated that they intend to do so. Special thanks goes to the Council on Special Curricula, which unanimously approved the proposal in its October meeting.

The Fall also saw the initiation by graduate student Carol Rank of the successful weekly colloquium series, in which professors from various disciplines within the University and occasional visiting scholars spoke on peace-related subjects ranging from Soviet Foreign Policy to Converting to a Peace Economy to Computer Modelling of Conflict.

Also in the Fall was a Peace Studies retreat held all morning and afternoon one Saturday in a home near campus. The agenda included discussions of how retreatants became interested in peace, which evoked varied responses from those who participated. We also discovered ourselves devoting considerable time to discussing the administrative difficulties of the major (the retreat was before major approval) which drew some criticism from newer members of the group as seeming to be a narrow choice of activities for us.

Winter Quarter: Colloquium, Dolci

Winter Quarter saw the continuation of the colloquium series and also, in January, the participation by several students and professors from Peace Studies in a three-day workshop with Danilo Dolci, the famous Sicilian nonviolent activist and educator. His unusual style of presenting his ideas included asking earthy, poetic questions of the participants and then drawing upon the responses to illustrate his points; this stimulated all involved and helped us to assimilate his ideas.

Winter Quarter also saw the beginning of the near-weekly meetings of the Executive Committee of Peace Studies which both faculty and students attended.

Spring Quarter: Speakers, Classes

Spring Quarter saw the first offering in two years of the nonviolence class (now PACS 120) and the second offering of the Introduction to Peace and Conflict Studies class (now PACS 100), which had first been given last year in the winter and spring quarters. We found that this year's introductory class was, happily, better organized than last year's class, and several of the approximately thirty enrolled students were also taking the nonviolence class. Special thanks goes to the many professors from various departments who contributed their time and energy, and around whose contributions as guest speakers the introductory class was centered. Their contributions included discussions on global problems such as energy, human rights, and food; theories of social change; the phenomena of polarization in human relations, and more. Thanks goes also to the Columbia Foundation and to the Institute on Global Conflict and Cooperation, who gave grants which helped support the classes.

Peace Studies also had the privilege of continuing to sponsor visits to this campus by several speakers on peace-related issues. We heard talks on the Mid-East conflict, on the Roman Catholic Bishops' letter on nuclear war, and on peace and justice in Latin America as well as hearing a talk from Gandhian scholar and long-time nonviolent activist Ira Sandperl of Humanitas International. We were also visited by Lillian Genser of the Wayne State University peace studies program, one of the oldest peace studies programs in the country. We heard about Wayne State's experiences and saw two films about subjects related to the arms race. We also contributed to the sponsoring of Defense Analyst Arthur Macy Cox and European Disarmament Activist Dan Smith for their talks as part of the Program on Alternatives to the Cold War (which also sponsored an inspiring talk by E.P. Thompson in the summer), an ad hoc group which drew many members from Faculty for Social Responsibility.

Summer Quarter: Speakers, Forum, New Chair of PACS

This summer Peace Studies has continued to be active in ways that invite public participation. Ira Sandperl spoke,

CONTINUED ON PAGE 24

Letter to a Young Activist

Do not depend on the hope of results. When you are doing the sort of work you have taken on, essentially an apostolic work, you may have to face the fact that your work will be apparently worthless and even achieve no result at all, if not perhaps results opposite to what you expect. As you get used to this idea, you start more and more to concentrate not on the results but on the value, the rightness, the truth of the work itself. And there too a great deal has to be gone through, as gradually you struggle less and less for an idea and more and more for specific people. The range tends to narrow down, but it gets much more real. In the end, it is the reality of personal relationships that saves everything.

. . . the big results are not in your hands or mine, but they suddenly happen, and we can share in them; but there is no point in building our lives on this personal satisfaction, which may be denied us and which after all is not that important.

—Thomas Merton

Peace Studies and Praxis: Thoughts on Field Work

By CAROL RANK

Human existence depends upon compassion, and curiosity leading to knowledge, but curiosity-and-knowledge without compassion is inhuman and compassion without curiosity-and-knowledge is ineffectual.[1]

—Victor Weisskopf, physicist

As stated by the well-known educator Paulo Freire, action without reflection is ineffective activism, while reflection without action is mere verbalism. If the peace studies project is successful it will enable students to develop their own praxis—that is, a synthesis of reflection and action. While not advocating any specific political involvements, it will help them find ways of working to transform the world around them.

Fieldwork is a natural outgrowth of this process. All students in the Peace and Conflict Studies major are encouraged, but not required, to develop field studies projects. Over the last two years, students have designed many impressive projects.

In the first introductory peace studies class offered Winter 1982, two students created a slide show on concepts of nonviolence and world order. They took the show to several Berkeley public schools and held discussions with teachers and students. They then wrote a paper on their project which included an analysis of how to teach about values without engaging in indoctrination.

Another student in the first class chose to work in a food cooperative while researching food and development policy. He then wrote a paper relating his work experience to the issue of world hunger as structural violence. His theme was "think globally, act locally."

This year, fieldwork included interviewing World War II conscientious objectors as part of an oral history project, and working with a local disarmament group on an analysis of grassroots organizing.

In the coming year, students will have the opportunity to work with many different organizations and groups. The San Francisco Bay Area Chapter of Physicians for Social Responsibility is looking for students to help collect data on all graduate level research being done in the United States on nuclear issues. The Ecumenical Peace Institute, currently studying the effects of military spending on the economy of Alameda County, is willing to involve students. Mayor Gus Newport can use assistance in developing his plans for a Berkeley Peace Center, an informational clearinghouse. The list of possible projects is limited only by students' imagination.

Hopefully by the spring semester a fieldwork course will be offered as a core course in the Peace and Conflict Studies major. Until then, students can continue to develop projects as part of the introductory course, PACS 100, or they can organize 199's and 198's (independent and group study courses).

Using the tremendous resources that exist on campus, students can be linked between the university and the community. Many peace organizations lack a strong intellectual base for their work and, conversely, the academic study of peace is weak without practical application.

The peace studies project, and fieldwork in particular, have been criticized as being political advocacy. But a university which manages the nation's major weapons facility cannot claim impartiality. What is *not* taught is a political matter. As noted by Professor John Ernest: *The illusion that the search for peace is purely a political effort should never be used as an excuse for the university to avoid its responsibility for objective, rational, and creative analysis of our society's most urgent problem.*[2]

Peace studies students are setting an example for the rest of the campus community. Through their research and fieldwork, they are acting upon their ideals and thereby contributing to the long and arduous struggle for peace.

[1]V.F. Weisskopf, *Physics in the Twentieth Century: Selected Essays* (Cambridge, Mass.: Howard University Press, 1972), p. 364.

[2]John Ernest, "A Call to the Conscience of the University Community" in *The Center Magazine* vol. XV, no. 1 (Center for the Study of Democratic Institutions at UC Santa Barbara, 1982), p. 9.

Carol Rank is a strong supporter of the Peace and Conflict Studies program, having worked for the past few years on the development of the PACS curriculum and as a teaching assistant for the introductory course. She recently received her MA in education; her thesis focused on the problems that Peace Studies and other interdisciplinary programs encounter at the University.

"Every gun that is made, every warship launched, every rocket fired signifies in the final sense a theft from those who hunger and are not fed, those who are cold and are not clothed."

Dwight D. Eisenhower
April 16, 1953

Reflections on Military Ideology

Education in a Technological World

By DONNA BRASSET-SHEARER

As University of California president David Saxon prepared for his departure last May, he relayed some "Parting Shots" to *California Living* magazine which are worthy of comment. Noting that "society is becoming irreversibly technological," Saxon expressed concern that UC was neither turning out scientists and engineers who have an adequate appreciation for the liberal arts and humanities, nor teaching students what they need to know about other cultures, other nations and other peoples. He deemed it "scandalous" that UC is sending such people into a "technological, xenophobic and nuclear world" who lack a full understanding of the meaning of our situation—of what it means to be a citizen of the world. These are realistic concerns which the Peace and Conflict Studies program at UC Berkeley is attempting to address through its multidisciplinary approach to peace and conflict issues.

Though human groups have always had to adjust to the changing ecological and social milieux, the technological innovations of the past forty years have posed great strains on their ability to devise institutions which help them deal more effectively with the impact of technology on their lives. The development of nuclear weapons, along with remarkable strides in communications technology, have led to a situation in which many of the world's peoples are being challenged to question their comfortable, parochial and ethnocentric perceptions of reality, and to consider disquieting responsibilities for countless "others"—whose behavioral ways are unknown, exotic or threatening—in order to save themselves from nuclear (or other) annihilation. The task of meeting such a challenge virtually "overnight" is formidable, perhaps to the point of being impossible.

Sherwood Washburn, the noted UC Berkeley anthropologist, has speculated that humans are basically adapted to life in more primitive environments, with relatively simple technologies. These were environments which called for a more circumspect relation to the world: to small groups, short time periods, and the near-at-hand. In these settings, humans learned early to become emotionally attached to their own kin and/or group, and to regard others as "outsiders" toward whom they learned to feel indifference and hostility. Though humans still adhere to them today, these are relatively ancient behavioral forms which were critical to survival in the sparsely populated environments for which they were devised. In Washburn's view, knowledge of human evolution should help us to understand that "the modern technical world is relatively new and that new customs are needed for the problem it has created."

As cultural anthropologist Gerald Berreman (also on this campus) reminds us, nuclear weapons and other socially and ecologically damaging technologies are now located in the international domain, threatening the welfare of virtually everyone. Rich and poor, powerful and powerless are all in the same "frail boat." The "new customs" that are so vitally needed are those which would enhance understanding among groups, which would substantially reduce the economic and political inequalities among groups, and which would lead to non-military solutions to political conflict.

In the hope of contributing to an understanding of how war and peace matters are perceived by military elites, I have chosen to study the ideological constructs of military policymakers. I am specifically interested in delineating the values, attitudes and perceptions which such policy makers have regarding the arms race between the United States and the Soviet Union. My intention is to reveal the degree to which ideological factors influence their policy choices, and to illumine the social and cultural aspects of military and policy-making life which influence their perceptions of national and international reality. Besides attempting to clarify the connection between values and the exercise of power, the goal of this research is to increase understanding of military culture with a view of facilitating a more democratic debate regarding the role of the military in society.

On a recent trip to Washington, D.C., where I went to assess the methodological aspects of my research, I talked with Admiral Gene La Rocque, a retired Navy officer who openly disagrees with many of the Pentagon's policies. As the founder and director of the Center for Defense Information, an organization in Washington which publishes material critical of the Pentagon, Admiral La Rocque is well-versed on the subject of war planning. Viewing the arms race with a more jaundiced eye than his colleagues and superiors in the Pentagon, La Rocque voiced his belief that the military are increasingly dominating U.S. foreign policy, that there is a willingness on the part of some military and administration officials to engage in a nuclear confrontation with the Soviet Union, and, as a corollary to this, that some of these have such animosity toward the Soviets that they are willing to gamble their own fates—along with millions of others—by forming and/or endorsing destabilizing and extremely dangerous strategic and foreign policies.

If what Admiral La Rocque says is true, and if we are interested in altering the directions that the military may be taking us, it would seem important to discover why it is that so many of the high-echelon military view the matter differently. Many in the military who take an aggressive posture in relation to the Soviets do so because they have been trained

to assume responsibility for developing military strategies and foreign policies bequeathed to them by their superiors in government. It was President Truman and his advisors, for example, who committed the military to developing strategies containing the Communist "threat" wherever it may occur in the world; it was President Kennedy and his Secretary of Defense, Robert McNamara, who directed the military to implement the policy of "flexible response"—an expansive military undertaking which would enable the military to deal with all conceivable kinds of wars against any nation, in any part of the world, and with an enormous quantity of nuclear and "conventional" weapons.

Because the strategies for executing such policies involve massive and complex industrial and scientific resources, it has been important to the military to develop close ties with manufacturing, monetary, political, and academic segments of society. This has resulted in the far-reaching "military-industrial-complex" which absorbs so much of the nation's economic and social resources. Thus, in devising their strategies, and in pressing for enormous shares of the U.S. budget, military officials are responding both to the mandates of government officials and to the vested interests of the weapons industries. In addition, they are adhering to the ideals of the "military ethic" inculcated in them by way of their military training.

The military ethic refers to a comprehensive body of beliefs and values which give direction and purpose to the role of the military in society. As political scientist Samuel Huntington explains, the existence of the military profession presupposes the use of violence to further the interests of political adversaries. For this reason, military professionals encourage notions that view all conflict as a universal pattern; that see human nature as universal and unchanging; that regard violence as rooted in the permanent biological and psychological nature of humans; and that emphasize force, as contrasted with ideological or economic methods, for solving political conflict. Though many of these precepts are not consonant with data from social science, they comprise the values and assumptions which legitimize the role of the military in American society.

In sum, like practically all peoples and groups everywhere, military professionals ascribe to a perception of reality which gives them identity and purpose, and which rewards those who conform to its ideals with status, promotion, prestige, and—with the right connections—money. As a result, it may be useful to view the military, along with political and economic elites, not as monsters, but like most groups, trapped by social systems and cultural precepts which are losing their usefulness in the modern world.

In order to revise military and other perceptions of reality that are endangering us, there is a need to make a strenuous effort to combine the insights of the humanities and social sciences with those of the natural sciences and technology—as former president Saxon recommended. There is also a need for a national educational effort which would integrate the ideals of a world citizenry into the curricula of the nation's schools and universities. In this way the possibility would increase that in the not-too-distant future, statespersons and political figures might emerge from the educational system with greater general knowledge of the world, and with a vision of a state with which we could live. As George Keenan, the former American ambassador to Moscow sees it, only such insightful administrative and political officials, with the authority of office behind them, can give Western civilization a reasonable chance of survival in the face of the tremendous dangers with which it is currently confronted.

With these nonviolent prescriptions of social change we may be able to elude the pitfalls inherent in ideologies which see the source of our difficulties in "scapegoats" which are at the top or the bottom of the world's social hierarchies.

Donna Brasset-Shearer is a graduate student in the Department of Anthropology. She received a grant from the Peace and Conflict Studies program to support the exploratory phase of her research on the idealogy of American military elite.

The undermining of civil disobedience as a means of progressive social change

By JAMES SCHAMUS

A near-universal consensus exists among the established theorists of liberal capitalism that civil disobedience, far from being a threat to "law and order," actually legitimizes and strengthens today's advanced capitalist states. John Rawls calls civil disobedience "one of the stabilizing devices of a constitutional system, although by definition an illegal one." Christian Bay says it is "an essential corrective in democracies whose classical legitimation has been lost." "The regime," writes Paul Power, "does not have to repress civil disobedience; its presence may even help the regime to retain its title." According to Stanley Alderson, civil disobedience "could be the means of preserving democracy." Even the New York *Times*, in a 1968 editorial on the Resurrection City arrests, can triumphantly claim that "it is possible to entertain strong dissent in this country, even to the point of civil disobedience, without endangering the foundation of law and order on which the rights and liberties of all Americans rest."[1] And in perhaps the most ludicrous finale to a liberal justification of civil disobedience yet printed, Hannah Arendt states:

> The establishment of civil disobedience among our political institutions might be the best possible remedy for this ultimate failure of judicial review. The first step would be to obtain the same recognition for the civil disobedient minorities that is accorded the numerous special-interest groups (minority groups, by definition) in the country, and to deal with civil-disobedient groups in the same way as with pressure groups, which, through their representatives—that is, registered lobbyists—are permitted to influence and "assist" Congress by means of persuasion, qualified opinion, and the numbers of their constituents.[2]

The logic which leads Arendt from reality to "registered lobbyists" may be laughable, but it is also a powerful political move.

Liberal theory has embraced civil disobedience as a kind of "New Deal" for the legal order. Here is its logic: civil disobedience *inoculates* the law with a dose of illegality; revolutionary change is averted as disobedients "assist" the state against a more uncontrollable illegality in their new role as "registered lobbyists."[3]

There are many reasons for this liberal embrace. Civil disobedience is generally nonviolent, and, although civil disobedients may plead innocence, they are usually willing to pay the penalties for their actions. They break the law "within the limits of fidelity to law."[4] (Gandhi: "Before one can be fit for the practice of Civil Disobedience, one must have rendered a willing and respectful obedience to the State laws."[5] But keep in mind for later that Gandhi's aims *were* revolutionary: as we shall see, fidelity to the law can in some ways be a weapon against it.)

Obviously, civil disobedience runs the risk of becoming, in the words of the Old Left, so "co-opted by the system" that, while it might occasionally be used to win individual battles, its overall effect will be to strengthen further the forces of immoral legality. Leaving aside the question of "revolution" versus "reform" (indeed, asssuming for the time being the desirability of effective reform over revolutionary turmoil—even assuming the possibility of "revolutionary reform"), the question still needs to be asked: Over the long term, does the use of civil disobedience aid or hinder progressive social change?

My answer to this question comes in the form of an analysis of two aspects of civil disobedience: its use of the body and its public nature.

Physical Nature of Civil Disobedience

Civil disobedience can be seen as a subversive tactic in the special requirements it makes concerning the use of one's *body* as a possible locus of conflict. It is thus on the one hand more theatrical and "symbolic" than, say, lobbying or petitioning, while on the other hand it is more "real" because of its physicality. Through illegal action it forces the "legal machinery" of the state to operate directly upon the body. The state *surveys*, *removes*, *detains*, and, in the public forum of the courtroom, *pronounces* over. For her part, the civil disobedient *displays* herself, is *received* and *carried* by the state, and, finally, she *accepts* the "sentence" of the state.

Now here is the logic with which the civil disobedient calculates her success: When the state surveys, its own voyeurism is *exposed*. When it removes, its power is shown to be *not universal* but specific and *limited* to such tasks as picking up and putting down. When it detains, it has fewer citizens left *to* detain, and is sometimes shown in a physical way to have too little *space* to hold the citizenry: more room for freedom from the state is discovered, or rather implied, the way an actor might be said to see something going on off stage. Finally, when the sentence of the state is spoken, its meaning is taken so literally that it becomes *ironic*: the state can pass down a jail sentence but it cannot keep a civil disobedient from *smiling in court*.

This is the *subversive* side of civil disobedience. It relies on both the exhibition of the body and its passive reception into the arms of the state: one exhibits in order to expose; one is received in order to "accept" and to appropriate (i.e., one's face becomes the "face" of the system as one is shown looking out onto the world from inside the prison of the state).

In a way this is a form of political exhibitionism which is meant to trigger a certain dialectic or exchange. Christian Metz: "Real exhibitionism always contains an element of triumph, and is always bilateral—in the exchange of phantasies if not in the actions themselves. It is of the order of discourse, not history, resting upon the play of crossed identifications, on a continuous voluntary exchange of 'I' and 'you'."[6] Now this "bilateral" exchange of "I" and "you" which the civil disobedient attempts to trigger and modulate has a profoundly *moral* status in Gandhian practice, which is theoretically molded by the belief that not one's own righteousness, but the conscience of one's adversary is the deciding factor in a conflict resolution of this sort. (See Mark Juergenmeyer's article on page 19.)

The "triumph" of civil disobedience rests necessarily upon the recognition of its "bilateral" nature, in which exhibition becomes exposure, detention appropriation, acceptance irony. And this in turn rests upon the nature of the public *space* in which the exhibitionistic exchange is triggered. To be merely *seen* by the state is not enough: one must display oneself first.

Public Nature of Civil Disobedience

Now all liberal discussions of civil disobedience stress its public nature.[7] To break the law "privately" and to attempt to conceal the fact is to be no more than a mere criminal. Conscientious objection, while accorded a different status than criminality, is still seen as an essentially *private* refusal to obey the state on the grounds of personally held belief. Civil disobedience, though, *must* be public, because even though it might in some way be an act of conscience it is carried out with concrete political aims. A civil disobedient in a campaign against nuclear power, for example, does not conscientiously object to *trespass* laws, but she *will* break trespass laws in her political fight againt nuclear power.

I would like to argue that the peculiar nature of the public "space" in which civil disobedience operates does a great deal to undermine the subversive exchange I outlined above. This is because of the ambiguous "audience" of civil disobedience. (I used the word "state" above as a convenient sign for an entity which I can hardly say exists in this context: was I speaking of the police, the courts, the congress, big businessmen, the electorate or that portion of it which disagrees with the civil disobedient's views, or that portion of it which agrees but it "apathetic," public opinion in general?)

This ambiguity leads to a debilitating paradox: violent "direct action" must be *mediated* (by the press, by the courts, etc.) in order to retain its public status. Public action requires publicity. The mediation of conflict thus becomes not the

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Peace Theory and Marxist Thought

By PETER DALE SCOTT

The following is excerpted from an article written by Prof. Scott entitled "Peace, Power, and Revolution: Peace Studies, Marxism, and the Academy."

Writers on peace and world order face something of a dilemma in their choice of audience. If one takes Marxism seriously one risks being too controversial for a U.S. academic environment. However if one does not, one has little chance of opening significant dialogue with the thinkers from other parts of the Second or Third World. These are not small matters for an academic program concerned with global integration. Considerations of audience are, however, tactical.

Underlying them is a more important issue of substance. Most Marxist systems of thought not only presuppose the inevitability of class conflict, they endeavor to heighten and advance an exclusionary consciousness. Whether or not the conflict they envision is violent, it seems to be incompatible with studies whose avowed goal is conflict resolution.

We believe that we are not obliged to choose between violence and passive acceptance of unjust conditions for ourselves or others . . . We believe that new methods, free from violence, must be worked out for ending abuses and for undoing wrongs, as well as for achieving positive ends.
—Jane Addams

Hence the tendency among some peace theorists to belittle or ignore Marxism, to act, or more precisely to talk of acting, as if Marxism will simply go away. Such peace theory will be of little relevance to the world in which we now live . . .

Whatever the Marxist attitude towards Peace Studies, Peace Studies must take Marxism seriously. I say this as one who is not a Marxist, and who believes that Marxism has given rise to serious errors, and indeed tragic dilemmas, in matters of practice. And yet to write off the pervasiveness of Marxist thought as mere evidence of human folly is itself folly of an order that is both perverse and self-defeating.

Marxism has both a great strength and a great weakness. The great strength is to see that material forces underlie social systems, through dialectical interactions which, in Marx's own words, force humans to "make their own history, but . . . not . . . just as they please."[1] The great weakness of Marxism is to dehumanize its own vision, to the point where history is no longer a matter of people at all, but only of classes or economic conditions . . .

For peaceworkers the issue of Marxism is an especially sensitive one. Both inherently and historically the relationship of modern peace theory to Marxism is dialectical. On the one hand it too is committed wholeheartedly to a vision of qualitative social change. To quote Marx's eleventh Thesis on Feuerbach, it agrees that up to now "the philosophers have merely interpreted the world, whereas the point is to change it." It does so not merely from fastidiousness or optimism, which would be to lack a sense of the tragic, but on the contrary because of its tragic awareness that, as Aeschylus put it so long ago in the *Agamemnon*, "violence loves to breed violence."[2] In this it follows in the tradition of Ruskin and Tolstoy, those two neglected nineteenth-century thinkers who so influenced Gandhi . . .

In their current condition, neither peace movements nor peace studies should ignore the achievements of Marxism. Here I agree with Mittelman's critique of world order studies: that "what is wanting is rigorous inquiry into the determinants" of today's social ills.[3] We need to sharpen our understanding of the socio-economic forces which now prevail, not just at the moment when they lead nations into wars (though even here we need far greater insight), but wherever they can be shown to obstruct an evolution towards a more peaceful and stable order.

In this area Marxist analysis can contribute to peace studies, along with analyses from other starting-point, such as ecology or social psychology, which Marx ignored. Indeed we may take this area of analysis as perhaps the most urgent task of peace studies, but not the only one.

[1] Karl Marx, *The Eighteenth Brumaire of Louis Napoleon*, in L.S. Feuer (ed). *The Basic Writings of Karl Marx and Friedrich Engels* (New York: Doubleday, 1959), p. 320.

[2] Aeschylus, *Agamemnon* (ed. Farenkel), 764-66.

[3] James Mittelman, "World Order Studies and International Political Economy," *Alternatives*.

Peter Dale Scott, a former Canadian diplomat, is a Professor of English at UC Berkeley and a co-founder of the Peace and Conflict Studies program. He is the author of three books of poetry, criticism of medieval and recent literature, and two books on the origins of the Vietnam War. Professor Scott is planning to teach a course on Peace Theories in the '84-'85 academic year.

Fighting with Gandhi

Active nonviolence in personal and social conflicts

by MARK JUERGENSMEYER

In 1919, a British committee of inquiry summoned Gandhi and asked if he could explain to them his idea of nonviolent struggle.

"In my opinion," he told the committee, "its beauty and efficacy are so great and the doctrine so simple that it can be preached even to children."

The basic idea of Gandhi's approach is indeed simple: to redirect the focus of a fight from persons to principles. He assumed that behind any struggle between two opponents lay another clash, a more basic one: the confrontation of two world views. Every fight, to Gandhi, was on some level a fight between two right ways of doing things, differing "angles of vision" illuminating the same truth.

This means that most of the ways that we fight simply miss the point. We grapple with the person who represents a position—or try to accomodate that person—without struggling with the position itself. That, to Gandhi's mind, leaves the real conflict unresolved, simmering in the background, ready to boil over on another occasion.

A Gandhian fight involves a struggle against the things that hold those principles apart, and a fierce defense of what holds them together. Gandhi called his fight *satyagraha*, "holding onto truth," or simply "truth force."

The goal of the Gandhian approach is not only to honor the positions of those who quarrel, but to promise a resolution *better* than if each had succeeded in achieving her or his aim through a forced victory alone. The Gandhian approach advises quarrelers to quit fighting with each other, abandon each of their narrow old positions, and hunt for a resolution sufficiently broad and generous that it can incorporate both of their positions at the same time. The searching role, Gandhi claimed, is more enriching than the defensive one. Moreover, when fights come to a stalemate, both sides may desire a reconciliation than they crave a vindication of their own positions. In these cases, each side may willingly abandon its old stance and join in a search for a more harmonious alternative. If both sides are to win, some sort of synthesis between the old positions will be required. The old positions would have to be abandoned, in fact, and a higher order of agreement discerned.

Gandhi frequently spoke of *satyagraha* as an attempt to convert the opponent to the truthful view. This way of speaking evokes the image of a rather muted conflict between two individuals, both of whom are at least potentially thoughtful, forgiving, and capable of a wide range of choices. However, at least one of the opponents in modern conflicts is not a person at all, but an organization, social system or policy that has no single mind directing it, and no heart to grant it moral conscience. Without real people there would be no organizations, of course, but once these structures exist, peoples' choices are limited by the roles they play in them, and their view of these entities and what they do are severely restricted. In light of this, an approach to social conflict based on the hope of personal charity often seems doomed. Conflicts with large entities such as governments and armies often present the most formidable obstacles for *satyagraha*.

Yet if, for a Gandhian, all conflicts are fundamentally the same—clashes between principles—then the scale or nature of the opponent does nothing to change that fact. Gandhi's own *satyagraha* campaigns were largely waged against polit-

ical entities—industries, local governments, and most notably, the entire British empire. He approached these entities personally, singling out particular individuals—generals, viceroys and industrial managers—as spokespersons for their organizations and targets for his campaigns.

When Gandhi did not make personal contact with leaders of the opposition, he appealed to the moral consciences of the many persons who comprised the whole organization. When he fought the governments of British India and South Africa, the circle of persons to whom he ultimately appealed included the entire citizenry of the nations involved. *Satyagraha* then became a kind of public education, an attempt to awaken the moral conscience of a people.

Something else was involved in these large Gandhian campaigns, however. It was something symbolized by Gandhi's salt kilns and spinning wheels: his attempts to provide alternatives to the British economy and politics through an organization created by the campaigns themselves. Gandhi was using the ends as the means, as we would have expected him to. But when the opponent is an organization and the conflict is over how it conducts its affairs, the ends and the means are *counterstructures*: whole new organizations in embryonic form.

This is a far cry from envisioning the Gandhian as a lone quixotic figure locked in a suicidal battle against an enormous enemy. It also goes beyond the stereotypic view that Gandhians can only appeal to the good will of the leaders of the organizations they oppose. This has implications for the way in which Gandhians should fight with organizations. In personal quarrels, Gandhians will aim at improving the quality of particular relationships. In large social struggles they will aim for a change in the structures that govern relationships—the organizational communities in which people live and work. Thus, a Gandhian fight with an organization will not often look like a fight at all, but a process involving a patient, long-range strategy for realigning the system, and an attempt to challenge the old order with a carefully formulated vision of a more harmonious new.

Mark Juergensmeyer is an Associate Professor of Religious Studies at UC Berkeley. He is author of the book ***Religion as Social Vision*** *and the forthcoming* ***Fighting with Gandhi,*** *from which this article is excerpted. In the Spring semester Professor Juergensmeyer will teach Religious Studies 190B, "Love," a course which will focus in part on Gandhi.*

Mutualistic Interaction and Peace Studies

By JIM SPIRA*

Many inquiries into the nature of peace or conflict, whether within personal, organizational, or societal interactions, examine the 'content' or results of what is dealt with. (Hitler was bad because many people died. Gandhi was good because India became free of foreign oppression.) Most historical or present episodes are not so dramatic as in the case of those involving Hitler or Gandhi. And yet we may be involved in the same processes that they were involved in, and perhaps with similar results, albeit less obvious. Both Gandhi and Hitler may well have been aiming for a more peaceful, successful, and harmonious world, though their methods obviously differed. One attempted to impose his idea onto the world to make it happen; the other presented the the opportunity for others to involve themselves actively in creating their methods, which could not be separate from their goals. In these cases, it is clear that the methods and goals were consistent.

Too often do we look to extreme examples and their results at the expense of examining our current style of interaction. In education, for example, how often do we find the professor imposing his idea of peace onto the student, rather than providing the opportunity for students to actively involve themselves in discovering this definition (or some other of their own!)?

In order to examine methods of interaction such as those found in education, therapy, medicine, social research, etc. a simple vocabulary of some basic processes will be helpful.

Terminology

The term '*top-down*' is used in systems-analysis to refer to a process where some expectancy or categorical definition is placed on top of incoming data in order to organize it according to some pre-determined plan. This top-down (t/d) process is useful in using what is at hand to achieve one's goals. However, when used alone, there is a serious lack of sensitivity to incoming data (other than what 'fits' the expectancy), and a severe rigidity in imposing predetermined order onto data. This is fine for restricted computer programs, where all the data is clear and is to be manipulated in the same way time and time again (in fact this is highly efficient in those cases!).

However, too often we find t/d processes applied to a more complex 'data-set' such as people. When this occurs, it is sometimes called 'totalitarian domination,' 'transitional socialism,' or just plain insensitivity to the populace. The reaction to this is often characterized by a revolt from the masses. Sometimes this revolt is somewhat unorganized and expresses the need/desire for personal freedom of choice, expression of values, and action without constraint from an imposing structure.

In 'systems' terms, this "expression of the data" without expectancy or pre-arranged plan or organization is called '*bottom-up*' (b/u) or data-driven processes. Here organization occurs by the formation of natural categories coalescing and presenting themselves, however changeable or tenuous that organization may be. In the field of computer pattern-recognition programs or models, this 'inductive' process is important to get some initial view of what is present, especially when one has no idea of what to expect. Socially, this expressive function is sometimes referred to as unguided 'anarchy.' The emphasis here is on expression and freedom of choice. However, little learning or development of skills can be expected to occur here since there is no structure to offer feedback in response to a progression toward goals.

For almost all situations in computer-science, however, t/d and b/u processes interact continually. Certain goals are to be achieved, and generally some prior experience of successes and failures in similar situations can help to insure progress toward these goals. Yet the goals are suggested by the data-input which is present-at-hand. Here, the t/d functioning merely acts to facilitiate the data by

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clarifying ambiguities and making interaction among data input more efficient. In more recent artificial intelligence models, the t/d process can actually learn and modify itself based upon the success or failure of interaction with the b/u data. In social interaction, this t/d-b/u integration can be referred to as "*mutualistic*" interaction. We can see mutualism occurring in situations where a structure is provided to allow for feedback towards some goal in order to enhance maximum development and growth, and freedom of choice and expression of those involved at all levels of an organization.

The Argument

T/d and b/u processes can be seen to exist at all levels of organization and in any type of social systems' interaction. Moreover, we can find that for any one system, if one type of functioning is predominant at one level of interaction, we will find it predominant at all levels.

Take for example the 2-person helping and healing relationship common to physical or emotional therapies, medical intervention, educational instruction, psychological assessment, or any situation where some assessment or intervention (change) is intended. We can find instances of t/d predominance when assessment is 'deductive,' imposing some pre-determined set of theoretical categories onto a limited set of data which is searched for. Blood is analyzed to look for specific chemicals; symptoms are classified into simplistic categories such as schizophrenic or depressive; answers to questions are right or wrong. Intervention is likely to follow from the categorical assessment. Injection of 'a' for the presence of 'x'; treatment of 'b' for removal from the psychological category 'y'; repeat the assignment 'c' if score on test is below 'z%'.

A revolt against the predominance of t/d assembly-line treatment of students, patients and clients can be found in the development of a strong b/u sensitivity to the individual person, what is sometimes called the new Humanism, and yet which has ancient roots. Carl Rogers is famous today for his strong respect of the clients' presentation of themselves as central and valuable, otherwise known as unconditional positive regard and client-centered therapy. Paulo Freire offers arguments in favor of (and teaches workshops to develop) b/u components in education, allowing the students to 'use' the teacher, and each other, to develop their own ideas of what they feel to be important. John Dewey and Charles Pierce developed what was called 'Natural Education' in the 19th century, appreciating the natural tendency of children to learn, if only the teachers did not get in the way!

While this approach emphasized allowing the person unlimited range to develop, development is often less efficient if clear feedback is not provided by an educational structure so that the student/client can more easily progress toward desired goals. Therefore, an interactive-mutualistic approach is often most valuable, one which respects the person's values, limitations, and abilities, and yet one which helps them to move beyond their limitations toward greater ability to interact successfully and creatively with their environment; in other words, toward greater freedom.

Emphasis in Mutualistic Interaction

Practitioners of interactive approaches often have as their goals, helping the student/client to:

- notice restrictive habit patterns
- gain control over basic processes that generate and maintain these patterns
- express freely and interact appropriately with the environment
- learn self-reliant skills to continue to develop on one's own

Often advocates of interactive education and therapy see themselves as a classroom where they attempt to:

- provide an educational structure within which clients/students can actively learn
- receive initial direct-experience base with later application, elaboration, and abstract consideration
- provide immediate feedback within the client's grasp
- work at the optimal threshold of developmental difficulty

Rather than having some set of pre-determined theoretical categories with which to view and therefore treat clients/students according to that category, the attempt is to respect each person as unique and having their own special set of patterns. Therefore, whenever possible, it is necessary to construct an educational situation unique to and tailored for them. Rather than merely applying some set of techniques or reciting some facts to whomever happens to be in front of the instructor/therapist at the time, vary instead the educational situation to that which will be most appropriate for the client's growth.

We can also examine any organizational structure within which a 2-person interaction can occur within a structure which for its functional organization has a predominantly hierarchical flow of control (t/d), or which has no organized structure (b/u), or which exists within a mutualistic interdependent structural interaction (t/d-b/u integration).

I conducted research into a variety of these types of structures, looking into school and hospital structures which were clearly t/d (UC Berkeley lectures; Alta-Bates hospital, Orthopedic Dept.) The administration decided what was appropriate procedural style for the professionals to utilize. The professionals (teachers, doctors) would then direct their clientele or assistants in the appropriate procedure. Rarely were 'underlings' (e.g. nurses) listened to by supervisors (e.g. doctors) unless those at the 'bottom' began to 'shout' to the 'top' (as in resistance, demands, or organizational strikes). Not surprisingly, this structure appeared to promote a similar functional interaction at the level of the 2-person interaction: doctor-patient or teacher-student relationship. In a t/d structure, this relationship usually emphasized passive treatment of reductionist symptoms or passive transmissions of pre-organized "facts."

See yourself in others.
Then whom can you hurt?
What harm can you do?
—Lao Tsu

I examined several medical clinics and alternative educational systems that emphasized mutualistic-interdependent (t/d-b/u) interaction among administration and practitioners/teachers for major decision-making and implementation of policy (including Physical Studies Institute in San Diego; Berkeley Holistic Health Center; and Redway Community Medical Clinic near Garberville, CA). Practitioners/teachers met regularly to decide policies and to discuss clients/students. Information was shared and continual learning and development of each practitioner and development of the institution was constantly encouraged. Practitioners/teachers were also often clientele/students themselves. As might be expected, here too was consistency among practitioners/teachers in their approach to medicine/education at the 2-person interaction (patient/student relationship).

I have found that t/d and mutualistic structures seem to have quite different philosophical paradigms upon which they are based:

Top-down: Truth as separate from us, discovered through "neutral-objective" measurement of the world (logical positivism in science; essentialism in education). Learning, then, is to memorize some fact that some professional discovered through scientific means. Medicine becomes providing the standard cure which has been found to eliminate categorical symptoms. Therapy (behavioral) is to correct the behavior that was conflicting with one's environmental interactions. Thus do we see a strong dependence of the 'consumer' upon the 'professional' to fix this or give them that fact.

Mutualistic: 'Truth' as experienced interaction with the environment by each individual. Learning therefore is offering the student the opportunity to gain experience by interacting with the

environment (progressive education). Therapy and medicine here are characterized by helping the client/patient learn to take greater control over their environment, discovering the underlying processes that lead to their symptoms, and learning skills to enable greater control and interaction with the environment/themselves (holistic medicine; existential psychotherapy). Here the emphasis is on utilizing a professional in order to gain self-reliance through basic skills development.

Conclusion

I have found consistency at all levels of interaction, in all the areas I have examined: in therapy, medicine, or education, the 2-person relationship, organizational structure, and underlying paradigms are either all top-down or else all mutualistic, but never successfully both.

I have not found that a practitioner operating from one paradigmatic basis successfully practices within another paradigm (such as a t/d physician working within a mutualistic setting or vice-versa). The next stage in my research involves investigating the results of mismatching the client/student with a practitioner/teacher (such that a client/student's desire/values may be mutualistic while the organizational/practitioner approach is top-down, and vice-versa). I am finding that the desired results of the clients/students are met most successfully when a match of values is present.

Application to Peace and Conflict Studies

How does this apply to the study of peace in general? For demonstration purposes, let us use the PACS program at UC Berkeley as an example of how these ideas might be applied to an ongoing program.

In light of the discussion of t/d and b/u processes, if we attempt to present others with a set of 'objective facts or truths' about peace which we believe to be the result of our own experience and consider that to be 'knowledge,' then are we not entering into a methodology similar to that employed by Hitler in his attempt to bring peace and order to a confused and disharmonious country? However, if we wish to teach the message of Gandhi, for example, then shouldn't we offer students an opportunity to work and develop along lines that would provide them with the ability to experience for themselves what Gandhi was advocating?

In order to stay consistent at all levels of organization it is necessary to choose between these various styles. On the one hand, we can have a classroom where students are encouraged to become active 'on top of' that subject and information presented, and where feed back is offered in a way that creativity is developed; compare this to a classroom where information is presented such that the student receives a set of 'facts' that s/he will attempt to memorize and recite back. One is empowering, the other alienating.

Will the program itself be decided by those providing the educational structure, as well as by those who enter into the structure for their growth and development; or will the instructors' experience be central and the students' education be a passive reception and acceptance of this knowledge? Will field experience become central to one's education and a pre-requisite to a final statement of one's stance on issues, or will reflective analysis or other faculty statements be prior to later work experience?

If indeed PACS intends to instruct students in mutualistic interaction as the basis for understanding/achieving cooperation, then should it not include in that training:

Personal Training - such as giving students the chance for field experience prior to their senior thesis. Some possibilities include an emphasis on:

- adminstrative/organizational (helping PACS and *Peacebook*)
- conflict resolution (personal, social, and international)
- social education (participation with groups active in environmental, nuclear, poverty issues)
- political (in Washington D.C., Sacramento, Berkeley, etc.)

Structural Examples - each class/colloquium can offer the students a chance to participate, critique, reorganize, according to their interest/views, with feedback from the instructor/group.

Institutional Appreciation - PACS in general can attempt to influence the University as a whole to move toward more "experiential" and "educational"—"mutualistic" education, at all levels of its structure, by its clear example in its own structure.

For, if a mutualistic setting is to exist within a top-down totalitarian structure, there will be continual conflict unless the structure at all levels of function attempts to continually interact with mutual respect and attempt to cooperate with all of those involved. But all involved must be given an opportunity to interact mutualistically!

But most of all, any attempt toward understanding the nature of conflict and acting toward achieving peace need be based upon mutual respect for the desire of everyone to develop to their utmost potential, and to work to provide a world where this effort is possible for all.

Jim Spira is a doctoral student in Education and also a graduate student in Public Health. He received a grant from Peace and Conflict Studies, and this paper represents one aspect of his research. A more complete version will be presented at a PACS colloquium in the Fall of 1983. Jim regularly leads professional trainings in interactive approaches to physical and emotional therapy and education. He is also a serious student of Rinzai Zen and Martial Arts.

Civil Disobedience

CONTINUED FROM PAGE 16

prerogative of the various political actors but the very structure of the public, political act, over which the individual actor has little control. Again: mass media technology has replaced the sense of politics as a *form* through which one *operates* with a *structure* in which one is *seen*. Hence the uneasy relationship between the media and civil disobedient groups who are *covered* by the press.

I am running out of space. Had I had room enough, I would have explored more fully all the issues raised above, as well as the following: the theoretical use of Gandhian satyagraha in resolving these problems; mass communications theory and its relation to political change; the idea of "symbolic action"; the application of theory to the contemporary practice of civil disobedience, especially the anti-nuclear movement.

And I think we must defer answering our original question about the relation of civil disobedience to progressive social change until we have discussed more fully these issues.

[1]John Rawls, *A Theory of Justice* (Cambridge, 1971): 383, Christian Bay, "Civil Disobedience," *International Encyclopedia of the Social Sciences* (NY, 1968): 484; Paul Power, "Civil Disobedience as Functional Opposition," *Journal of Politics*, 34 (1972): 55; *Times* quoted in Howard Zinn, *Disobedience and Democracy* (NY, 1968): 31.

[2]*Crises of the Republic* (NY, 1972): 101.

[3]*Mythologies* (NY, 1972): 150.

[4]Rawls, 364.

[5]M.K. Gandhi, *The Science of Satyagraha* (Bombay, 1962): 57.

[6]"History/Discourse: Not on two Voyeurisms," *Edinburg Magazine 1 (1976): 23.*

[7]*See Menachem Marc Kellner, "Democracy and Civil Disobedience," Journal of Politics* 37 (1975): 899, Bay, 474; Rawls, 364; Elliot Zashin, *Civil Disobedience and Democracy* (NY, 1972): 110; Arendt, 75.

James Schamus is a graduate student in the Department of English. He received a grant from the Peace and Conflict Studies program to support his wide-ranging research on civil disobedience.

Innovative Education at UC Berkeley

How Programs Fail (and How They Survive)

By JAMES SAMSTAD

In spite of its reputation as a campus open to innovation, alternative and interdisciplinary programs at U.C. Berkeley have historically been open to severe attack or even elimination. If interdisciplinary programs such as peace studies are to survive during the coming year of budget cuts, it is essential that they develop a broad base of support within the academic community.

In his classic work on the operation of the "multiversity," the modern incarnation of the university, former University of California President Clark Kerr described the nature of university governance as a balancing of various political forces within the university. Even the head of the multiversity is bound by pressures from faculty, students, citizens, businesses and so forth:

> It is sometimes said that the American multiversity president is a two-faced character. This is not so. If he were, he could not survive. He is a many-faced character, in the sense that he must face in many directions at once while contriving to turn his back to no important group.

The administration of any modern university seeks to survive the varied pressure that is applied to it from many groups on campus. Thus in spite of an image of decision-making on the basis of pure academic merit, the operation of the university is often based on which groups are and which are not supporting a particular policy.

In order for alternative programs to survive, therefore, it is necessary that they build links to influential groups both within and outside their university. The history of alternative programs on the Berkeley campus during the last ten years clearly shows that only those which have established such links are able to survive.

The demise of the School of Criminology provides a case in point. Begun in 1950, the Crim School was primarily a professional school training students for law enforcement careers. The school built a constituency that included not only students and faculty within the program, but also many law enforcement professionals throughout the United States. Even though the faculty academic senate recommended in 1960 that the program be discontinued due to extreme vocationalism, the program was continued as a result of strong pressure from this community.

The stability of the Crim School diminished greatly when the school began to lose this support as well as the support of many of the faculty members in the school. During the 1960's the school shifted from a law enforcement training institution, to one in which the political and social roots of crime were explored. An increasingly visible group within the school began to redefine its nature by questioning the traditional definitions of crime (by defining such things as sexism, racism, poverty and the war in Vietnam as crimes) and looking towards radically altering the social and economic systems in society in order to eliminate it.

The increasing importance of this new criminology within the school led to a simultaneous increase in student support and a drastic decrease in faculty and community support. For those in law enforcement, the new criminology questioned the legitimacy of their own profession, so there was a decrease in their approval of the program. At the same time, with budget cuts to the university coming in the early 1970's, many in the Berkeley faculty began to see the program as an easy target for elimination. Even among faculty members within the school, there was a major split between the traditional and non-traditional criminologist with many of the traditional members seeing a need to drastically re-organize the school in order to weed out the more radical professors within it.

This drastic reorganization of the school came with its dissolution in 1974 and subsequent establishment of a "traditional" program of Law and Society housed within the notoriously conservative Boalt Hall law school. Though students organized strongly in support of the program, they stood almost alone in their position, and thus it was relatively easy for the university administration to cut the program.

In other cases student support, especially when backed by other constituencies, has proven vital to the continuation of alternative and inter-disciplinary programs. The ethnic studies departments on this campus, for example, were established as the result of a seven-week long strike by hundreds of students in 1969. Continued and active student and community support for the programs have allowed them to survive to this day in spite of the hostility to the programs that is felt by some of the more traditional and conservative faculty and administrators. Likewise a combination of community and student support has allowed the continuation of the Conservation and Resource Studies program in spite of numerous moves against the program during its ten years of existence.

For an alternative program to survive and still retain the integrity of its original aims, it must have demonstrated backing from students, faculty and community members. Thus if Peace and Conflict Studies is to become viable and thrive on the Berkeley campus people both inside and outside of the program must make their support known to the university administration. Program members are presently thinking of creating a "Friends of PACS" organization for community members who wish to support the study of peace at UC Berkeley; this is a step in the right direction. To find out how you personally might help with the program please call the Peace Studies Student Association at 642-7783 or the Peace Studies administrative assistant at 642-0256.

James Samstad, a senior majoring in Development Studies, is the ASUC Academic Affairs Vice-President. He took the introductory course in Peace and Conflict Studies, and is a strong supporter of the program.

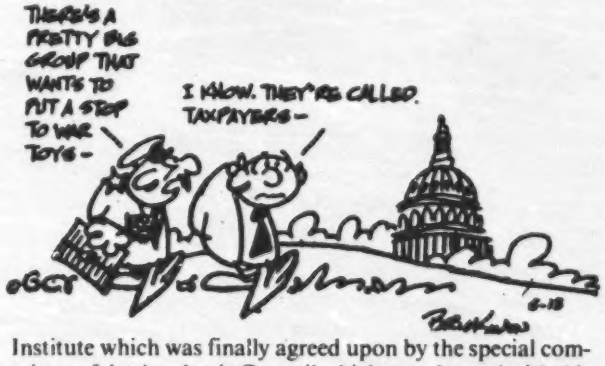
Questions of focus trouble decision-makers at UC Institute on Global Conflict and Cooperation

By JEFF THOMAS

The task before the members of the Steering Committee of the University of California Institute on Global Conflict and Cooperation (IGCC), seems on the surface to be straightforward—to decide whether or not to fund a particular grant application, on the basis of its scientific merits and whether or not it fits within the scope of the Institute. But below the surface the decision is far from straightforward. How can the University of California *best* use its resources to advance the possibility of world peace? To what extent should education be funded as opposed to research? Is the scope of the Institute broad enough? How does one bring peace to the world—via arms control, fostering international cooperation, or by going not to governments but to the people? These are a few of the more difficult questions that the Institute has been facing.

The IGCC was born amid the controversy over whether or not to extend the UC management contract with the nation's nuclear weapons laboratories at Livermore and Los Alamos. The IGCC was seen by some as a factor to balance the University's reprehensible involvement with the weapons labs, and by others as merely a logical and important step. Principals in the struggle to bring a Peace Institute to the University of California were Regent Willis Harmon, Governor Jerry Brown, President David Saxon, Assemblyman John Vasconcellos, and the Student Body Presidents' Council.

Proposals for the form of the Institute were quite diverse, varying in breadth of scope and focus. The scope of the



Institute which was finally agreed upon by the special committee of the Academic Council which was charged with this task (the Haas Committee—chaired by Professor Ernst Haas, Political Science, Berkeley), and which was ultimately approved by the Regents and today serves as the working document for the Institute, is as follows. The Institute will support research and education on ideas, subject areas, etc. which will contribute to averting a large-scale international war, including, but not limited to, a nuclear war. It will strive to break new ground by stressing multi- and inter-disciplinarity, and by supporting activities on the campuses separately and between all of the campuses which promote communication between people with interests in this area. The Institute scope specifically *excludes* non-international conflict (as for example inter-racial or religious), unless such conflict may be directly connected to the threat of a major war. The scope also excludes, or makes the inclusion difficult, much North-South conflict, unless again the link can be shown to major (i.e. probably East-West) wars.

This limitation of the Institute's focus is seen as a major problem by a number of the members of the Steering Committee, who have been striving, with varying degrees of success, to fund proposals of more non-traditional scope, where the hope for peace does not rest on the traditional Study-of-East/West-International-Relations agenda. It is rather ironic to sit in a meeting of the Peace Institute Steering Committee and to listen to warring factions!

I feel that, despite some problems with the funding of a few of the more radically peace-oriented proposals, the year was a success. A Director was selected after a lengthy search process—Herb York, Director of the Program in Science, Technology and Public Affairs at UCSD and Interim IGCC Steering Committee Chair. The activities of the Institute in the first year of operation included conducting workshops on all of the campuses to familiarize the campus communities with the opportunities presented by the creation of the Institute, three funding rounds (two for 82-83, and one, though not the last, for 83-84) funding a number of research projects, conferences, courses and course development, etc. which were both faculty and student initiated. The IGCC also put on a Summer Seminar on Global Security and Arms Control which was directed at producing new and improved courses on this topic throughout the UC system.

The Summer Seminar was seen by all who participated to be a great success; it is tentatively planned to hold another seminar next year, as well as follow up activities for the group of people who participated this year. The Seminar lasted two weeks, and brought together UC faculty and students, as well as a long list of experts, to review substantive areas in the context of teaching and the design of courses.

For more information on the IGCC contact:

Herb York, Director
IGCC
Q-060
La Jolla, CA 92093 (619) 452-3352

Jeff Thomas
Graduate Assembly
Anthony Hall
UC Berkeley
Berkeley, CA 94720 (415) 642-2175

Jeff Thomas is a member of the Steering Committee of the UC Institute on Global Conflict and Cooperation. He is a graduate student in Demography, and is Chair of the Graduate Assembly at UC Berkeley. He is also a long-time supporter of the Peace and Conflict Studies program.

Student Perspective on the Study of Peace

CONTINUED FROM PAGE 4

moil and reclined, lingering thoughtfully in the afternoon sunlight. (It may be the greatest tribute to this institution's resiliency that it could ride out the fury that gave it such a politically notable reputation in the sixties, and remain basically aloof from the gathering storms— the wail and cry of millions.)

I looked around for the sense of urgency which must surely pervade a nucleus of intellectual awareness like the university— especially one with underprivileged minorities brooding upon its borders. If not compassion, then surely fear would have galvanized this community into a restless search for world peace.

Well, I did find some *individuals* so motivated. But it was rare indeed that one could find the humanitarian imperative embodied *organizationally* by departments, schools, or colleges— let alone the Board of Regents. Some of those individuals had decided that it was about time, and I joined them.

Since then I've begun to understand the antagonism toward the concept of peace studies from faculty and administrators committed to well-established departmental disciplines. I believe that we have appeared presumptuous about their long labors to build a storehouse of knowledge. Did we imagine that they haven't solved the ancient tragic dilemmas of human life for lack of trying? What makes us think we have a monopoly on goodness?

There are real grounds for these complaints. I know that in times of frustration I have indulged in feelings of moral superiority.

Even more difficult to deal with is the fear that we want to turn academia into a playground for "liberal" do-gooder meddling. Or worse yet, that we're after a one-world uniformity that quashes individual diversity. These concerns have little basis in truth as they are probably shared by everyone working in the major. But they are emotionally compelling to the point of making some opponents of peace studies incapable of reasoned discussion. If we're lucky, though, these critics will turn their thoughts toward improving the major instead of trying to veto it, for often they are really after the same goals that we are.

There is another stumbling block for the program which is not a product of opposition. In fact, it could arise from too much enthusiasm. This would be for the major to become an end in itself, or institutionalized.

One safeguard against that is our orientation around actual problems. This means letting the program be guided by its function, which is to help students use the resources of the university to seek solutions to the outstanding problems of our time. As long as few existing departments have this particular mandate, there will be a need for peace studies. But if traditional areas should evolve effectively in that direction, we need not fret over being made obsolete.

We are attempting to improve a system while participating in it. The only other choice, I believe, is to get out. I must admit, though, that without having benefited from this same system I would have had trouble articulating my complaints about it.

Peter Brown is majoring in Peace and Conflict Studies. He helped organize the PACS program, and has co-edited the past two editions of ***Peacebook****.*

Students and community members are encouraged to join any one of several student organizations at UC Berkeley whose purpose is to work for peace and social change. The Peace Studies Student Association shares its office with experienced groups such as Berkeley Students for Peace, SAINTES (Students Against Intervention in El Salvador), and the Progressive Students Organization (all can be reached at 642-7783). New groups such as Berkeley Chemists for Peace (contact Peter Dardi at 849-1578 642-0670) have formed quite recently, and also welcome new participants. The PSSA itself is open to people interested in peace education, both PACS majors and non-majors alike. For more information on student organizations, go to 300 Eshleman Hall.

Annual update

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with the co-sponsorship of PACS and Humanitas; and with Livermore Action Group, Peace Studies co-sponsored a forum on Gandhian nonviolence in which diverse views were presented on the subject by Peace Studies' Professor Michael Nagler and three others. The summer also saw the selection of C. West Churchman, Professor Emeritus of Business Administration, as the new chair of the PACS executive committee, replacing Professor Angela Little of Nutritional Sciences.

The year as a whole was a good one. Beyond campus, the 1982-83 *Peacebook*, like the previous year's, reached a wide national and international readership, with some copies going as far as Australia and Japan. On campus, the year closed with the increasing involvement in Peace Studies of a new group of students (the interest came through the classes) — a relief (enduring, we hope), since the most active students among us were approaching graduation— and with a significantly more established program than a year before. Not many new projects began, since much energy was devoted to the mandatory conversation with University bureaucracy (which continued to be as always of infinite variation even after the major was approved), but the year was clearly one of consolidation and accomplishment. Further work needs to be done in formalizing the major enrollment process (faculty advisors, etc.) and various parts of the program (such as field studies) need to be strengthened. The graduate program designed last year, and purposely not submitted in order to wait for the approval of the undergraduate major, needs some revision but we hope to submit it in the fall.

Doug Oman has been involved with the Peace Studies program for almost two years now. He has been an undergraduate and graduate student in Mathematics at UC Berkeley, but has left that field for an indefinite period.

Recommended Reading in Peace Studies

We know more about war than we do about peace—more about killing than we know about living.
—General Omar Bradley
Former US Army Chief of Staff

The following bibliography is intended to be a sampling and an introduction to the literature of peace studies. Besides studies on peace and nonviolence are studies in alternative defense, world order, disarmament ("negative peace" as Kenneth Boulding would call it) and on related topics such as social justice and ecological harmony which, surprisingly or not, are correlated with peace. The general overview consists of titles which, while not directly appropriate to any category, are indeed important for understanding the meaning of violence and the sources of peace.

Peace and Nonviolence

Stable Peace. Kenneth Boulding. University of Texas Press, 1978.

Nonviolence in America: A Documentary History. Ed. Staughton Lynd. The American Heritage Series, 1966.

The Power of Nonviolence. Richard Gregg. New York, Fellowship of Reconciliation, 1959.

The Politics of Nonviolent Action. Gene Sharp. Boston, 1973.

America Without Violence. Michael Nagler. Island Press, 1982.

Gandhi: An Autobiography: My Experiments with Truth. M.K. Gandhi. Beacon Press, 1957.

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Conquest of Violence: The Gandhian Philosophy of Conflict. Joan Bondurant. Univ. of CA Press, 1965.

Gandhi and Group Conflict. Arne Naess. Oslo: Universitetsforlaget, 1972.

On Anger/New Men, New Women: Some Thoughts on Nonviolence. Barbara Deming. New Society Publishers, 1982.

Christian Pacifism in History. Geoffrey Nuttall. Oxford: Blackweal, 1958.

City of God. Augustine. NY: Penguin, 1972.

Security Studies: Alternative Defense, World Order, and Disarmament

Civilian Defense. T.K. Mahadevan, Adam Roberts, Gene Sharp. New Delhi: Gandhi Peace Foundation, 1967.

Civilian Resistance as a National Defense. Ed. Adam Roberts. Baltimore: Pelican, 1969 (out of print).

"Peace Brigades" by Mark Shepard. ***Fellowship Magazine***, July/Aug. 1982.

A World Peace Guard. Charles C. Walker. Academy of Gandhian Studies, India, 1981. First section reprinted by International Seminar on Training for Nonviolent Action, Box 515, Waltham, MA 02254.

Real Security. Richard Barnet. Touchstone Books, 1981.

Towards a Just World Order. ed. Richard Falk. Westview Press, 1982.

Peace Against War. Francis Beer. Freeman Press, 1981.

The Game of Disarmament: How the United States and Russia Run the Arms Race. Alva Myrdal. Pantheon Books, 1976.

World Military and Social Expenditures. Annual report by Ruth L. Sivard. World Priorities Publication, Box 1003, Leesburg Virginia 22075.

Toward a Human World Order: Beyond the National Security Straitjacket. Gerald and Patricia Mische. Paulist Press, 1977.

Social Justice and Human Rights

United Nations Peacekeeping: Legal Essays. Ed. A Cassese. Netherlands: Sitjhoff and Noordhoff, 1978.

Human Rights and World Public Order: the Basic Politics of an International Law of Human Dignity. Myres McDougal. Yale Univ. Press, 1980.

Development of People: Citizen Construction of a Just World. G. Gran. NY: Praeger, 1983.

The Expanding Jurisdiction of the United Nations. M.S. Rajan. New York: Oceania, 1982.

Stride Towards Freedom: The Montgomery Story. Martin Luther King Jr. Ballantine, 1961.

The National Interest or the Human Interest: An Analysis of US Foreign Policy. Robert C. Johansen. Center for International Studies Publication, 1975.

Development

"Delinking Peace and Development" in ***Shadow Work***, by Ivan Illich. Boston: M. Boyars, 1981.

Dharma and Development. Joanna Macy. Conn.: Kumaviou Press, 1983.

A New World in the Making. Danilo Dolci. NY: Monthly Review Press, 1965.

Food First: Beyond the Myth of Scarcity. Francis Moore Lappe, Joseph Collins. Institute for Food and Development Policy, 1977.

Aid as Obstacle: Twenty Questions about Foreign Aid and the Hungry. F.M. Lappe, J. Collins, and D. Kinley. Institute for Food and Development Policy, 1980.

Environment

Ecology and the Politics of Scarcity. William Ophuls. W.H. Freeman, 1977.

The Global Predicament: Ecological Perspectives on World Order. David W. Orr and Arvin S. Somos. NC: Univ. of NC press, 1979.

General Overview

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Bibliography compiled by Doug Oman.

Further bibliographic references are available in the PSSA office.

Support grows for US school for peace

We're Squandering Engineers on Military

PEACE STUDIES INSTITUTE

In this age of wonders no one will say that a thing or an idea is worthless because it is new. To say it is impossible because it is difficult, is again not in consonance with the spirit of the age. Things undreamt of are daily being seen, the impossible is ever becoming possible. We are constantly being astonished these days at the amazing discoveries in the field of violence. But I maintain that far more undreamt of and seemingly impossible discoveries will be made in the field of nonviolence.

— M. K. Gandhi

Activities planned for 'Social Responsibility'

The Arms Race or the Human Race? A Choice for Mankind

TODAY, OCTOBER 15, 1981 THE DAILY CALIFORNIAN 3

Students to present peace study proposal

Peace

PUT PEOPLE FIRST